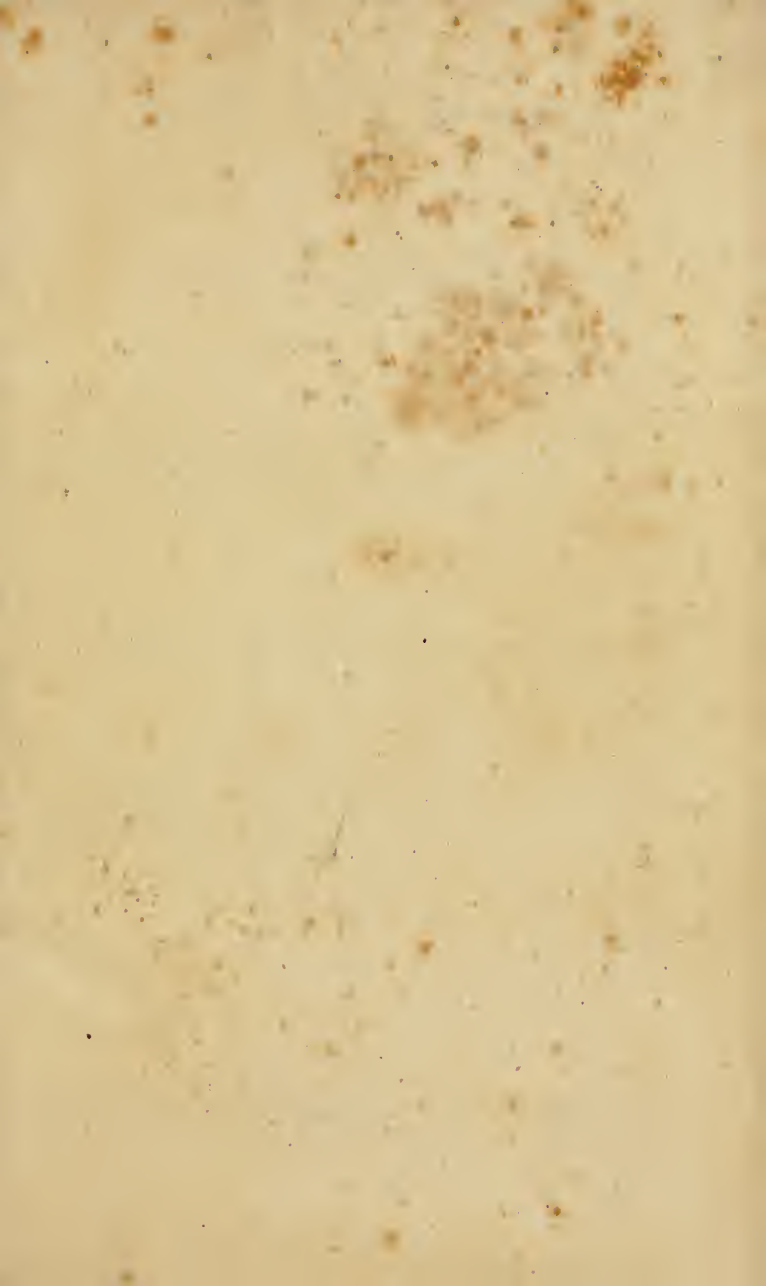


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R E V I E W

OF

DR. PRESSLY

ON

P S A L M O D Y,

BY THE

REV. GEORGE MORTON.

“YE SHOULD EARNESTLY CONTEND FOR THE FAITH WHICH WAS
ONCE DELIVERED UNTO THE SAINTS.”—*Jude.*

PITTSBURGH,

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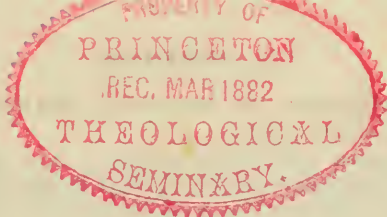
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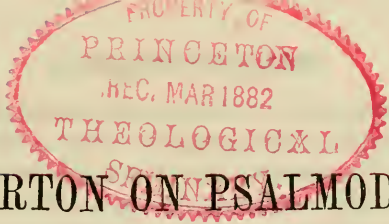
P R E F A C E .

IT MAY not be improper to state the occasion, which has led to the appearance of this work before the public. It is simply this, that in the discharge of his ministerial duties, the author was called to labor within the bounds of churches, where the subject of Psalmody was much agitated by Psalmonites,—their ministers dwelling much upon it as a theme of public discussion; and with the usual aim of disturbing, and making inroads upon the Presbyterian Church. And it was found that Dr. Pressly's work on Psalmody was in circulation, and constituted the principal armory of the Psalmonites, from which they were furnished with weapons to assail the cause of truth, and to do injury to the interests of our own beloved Zion. In view of these circumstances, the author believed it would subserve the cause of truth, to put into the hands of our people, a plain and pointed review of the Doctor's work, which might be used as a shield to protect them against the continual assaults to which they were exposed.

In the prosecution then, of this object, I have endeavored to write in a plain style, that the plainest people might understand. And that it might be especially advantageous to them, has been a prevailing desire, in the preparation of the work. Because it is well known, that they are much plagued and harrassed on this subject, by the continual interference of Psalmonites. In some sections of the country, they seem determined never to let this subject rest; and are watching every opportunity, which they think may be improved in any way for the promotion of their own interests. And hence, Presbyterians are under the necessity of defending their own prin-

principles and practice; and maintaining what they believe to be the truth as it is in Jesus.

In exposing error and sophistry, I have employed great plainness of speech; for in writings of this kind, it is believed, that honest christian candor is most becoming. I have used no fulsome flattery, nor tender and endearing epithets; because to me it seems like hypocrisy, to pretend great respect and veneration for one, while you are exposing his fallacies and erroneous views. And on the subject of Psalmody, there are writings in which this is practiced to such a degree, as must be disagreeable to every honest hearted christian. You may find, perhaps in the very same sentence, the honeyed words of love and kindness, and then the embittered accents of wormwood and gall! But such a mode of conducting controversy, I consider neither gentlemanly nor christian. And as to the plainness I have used in exposing the character of the work reviewed, I considered it such as the nature of the case demanded. When error, wrapping itself up in sophistry, and setting itself on high, becomes bold, and haughtily arraigns those who hold the truth, it is surely then incumbent to "re-buke it sharply;" and to lay it bare in its naked unworthiness, that it may be seen and treated as it properly deserves. But though I have been plain and pointed, yet I can say in honesty of heart, that if there is a single misrepresentation of the author, it has been wholly unintentional. And if it is shown, that in any matter I have been mistaken, with the utmost cheerfulness will I acknowledge it. Honesty and truth, candor and fairness, are always commendable, and what I desire to practice and maintain. And the work is now sent forth to the public, with the hope, that it may subserve the cause of righteousness and truth; and by the Divine blessing, be instrumental in promoting the best interests and welfare of the church of God.



MORTON ON PSALMODY.

CHAPTER I.

NO EVIDENCE THAT *NEODISM IS SINFUL.—DR. PRESSLY'S UNFAIRNESS IN HIS COMMENCEMENT OF THE ARGUMENT.

EVERY part of religious worship is pleasant to the people of God. And to the pious soul it is especially delightful to sing praises to the Most High. It is natural indeed, for the feelings of a grateful heart, to go forth in a song of thanksgiving and praise to the Great Giver of all good: and chiefly to the heart of a christian thus to express his gratitude for the unspeakable blessings of Redemption. And hence the universal sentiment of the Church is, that "Great is the Lord, and greatly to be praised in the city of our God, in the mountain of his holiness." But while all are agreed, that we should sing aloud unto God our strength; and make a joyful noise unto the God of Jacob, it is cause of regret, that there is not the same unity of sentiment in the Church, as to the songs with which we shall praise the Lord. All are agreed that in our praises, we should give unto the Lord the glory due unto his name; but all are not agreed as to the songs to be employed in giving that glory. Some maintain that inasmuch as the glory of God is revealed by the whole of the word of God, therefore we should draw our song of praise from the

*Two new terms are used to avoid circumlocution. NEODISM—from *neos* and *odee*—pleads for a new Psalmody. Psalmonism—from *psalmos* and *monos*—pleads for the exclusive use of the book of Psalms.

whole of that word, or else by their use we cannot give to him the glory due unto his name. While others maintain, that no song of praise should be used in the worship of God but those found in the Bible. And others again contend, that in our praises we should be confined to the songs contained in the book of Psalms. The latter is the opinion held by Dr. Pressly, some of whose views on this subject it is purposed briefly to examine.

The Doctor's position is, that the songs of praise contained in the Book of Psalms should be used in the worship of God, to the exclusion of all others. On page 69, he says, "I decidedly concur with those who plead for the exclusive use of the Book of Psalms." And on page 88, "The fact that God, has provided for his Church a collection of sacred songs which he himself has denominated, 'The Book of Psalms,' is with me a conclusive reason, why these songs should be used in the worship of God, to the exclusion of all others."—The Doctor maintains then, that no songs should be used in the worship of God but those found in the Book of Psalms. And he intimates, that those who differ from him, are justly exposed to no small measure of blame. In his great zeal he represents Neodists as guilty of open rebellion against the authority of Heaven: as arrogating to themselves the glory that belongs to God alone. On page 8, he says, "When men therefore take this matter into their own hands, and undertake to determine how God shall be praised, or with what he shall be praised, do they not plainly arrogate to themselves that glory which Jehovah declares he will not give to another?" Now the question may well be asked, does the Doctor believe that Neodists are guilty of such an awful sin as this? The sin of arrogating to themselves the

glory that belongs to Jehovah! The General Assembly of the Presbyterian Church authorized a Book of Psalms and Hymns to be used in the worship of God. And does Dr. Pressly believe, that the Ministers and Elders composing that Assembly, arrogated to themselves the glory that belongs to Jehovah? Does he believe that there was a single man of them, who wished to have given to himself the glory that belongs to God? I presume he does not. And why then does he intimate that such was the case? Does the Doctor believe also, that all who approve and sanction the doings of that Assembly are guilty of this awful sin? Does he believe that such men as Dr. Alexander and Dr. Hodge, of Princeton, and Dr. Elliot and Dr. Herron of Pittsburgh, "arrogate to themselves that glory which Jehovah declares he will not give to another?" Surely he does not so believe. Were the public to esteem him as thus believing, they could not for a moment consider him as possessing the spirit of a christian. And if the Doctor does not believe so, why does he represent them as thus guilty? For such is his representation every where throughout his work. He maintains that we have no authority to use any thing in the praise of God, but the Book of Psalms. And he and we both maintain, that we should worship God in no other way than that appointed in his word. Hence, according to his reasoning, our way not being appointed in his word, we are undertaking to do what God alone has a right to do; and thus "plainly arrogate to ourselves that glory which Jehovah declares he will not give to another." Now, Dr. Pressly believes, either that these men are thus guilty, or that they are not. Take for instance the case of Dr. Swift ministering in the public congregation. He calls upon the people to sing in the worship of God some

hymn from the Assembly's collection. And does Dr. Pressly believe, that Dr. Swift, in doing this, is influenced by such haughty impiety, and satanic pride, as is implied in "arrogating to himself that glory which Jehovah declares he will not give to another?" I am fully persuaded were Dr. Pressly publicly to answer this inquiry he would answer, *No*. He would say he does not believe Dr. Swift guilty of such daring impiety.— And in saying so, he would admit all that for which we contend. Because he would admit, that Dr. Swift has authority for conducting the worship of God in the manner in which he does. And thus without advancing far, we come to what might be the end of the controversy, namely, that we have authority to use in the worship of God songs of praise not found in the Book of Psalms. Dr. Pressly must admit this, or else hold Dr. Swift guilty of the great wickedness implied in arrogating to himself the glory that belongs to God. This dilemma can not be avoided by alleging that Dr. Swift may be acting without authority, and yet not be guilty, inasmuch as he believes he has authority: because a man's believing he is right, never justifies him in doing wrong. Saul of Tarsus believed he was right when persecuting the Church of God; but that did not make him innocent. The Saviour said to his disciples, "The time cometh that whosoever killeth you, will think that he doeth God service." But their *thinking*, that they were doing God service, in murdering his people, did not render them guiltless. And so in the case of Dr. Swift; it matters not what he may think. If he is acting without authority, his thinking otherwise does not alter the matter. He still has no authority; and undertakes to do what God only has a right to do; and thus "arrogates to himself that glory which Jehovah declares

he will not give to another." But Dr. Pressly holds that he is not thus guilty; and hence admits that he has authority: and thus proves that his own belief is contrary to his own reasoning!

What the Doctor next brings forward as an argument, is the case of Nadab and Abihu, sons of Aaron, who "offered strange fire before the Lord, which he commanded them not. And there went out fire from the Lord and devoured them, and they died before the Lord."— That this is designed as an argument, and that Neodism is represented as similar to the sin of Nadab and Abihu, there can be no doubt; for on page 9, he says, "The application of this historical fact to the subject under discussion is very apparent." And on page 10, he represents Neodism as the very identical sin of Nadab and Abihu. It is alleged that Psalmonites can take no part with Neodists in the delightful employment of singing God's praise, because they believe the songs that are used have not the sanction of Divine appointment.— "They are compelled," he says, "to remain silent lest they should be chargeable with offering strange fire before the Lord." Thus he attempts to range a large portion of the Christian church in company with Nadab and Abihu; as partaking of their sin and exposed to their punishment. And he declares that punished they will be, just as surely as that God is unchangeable. On page 10, his language is, "It will not be supposed that God has less regard for the purity of his worship now, than he had in the days of Aaron. And though he is not confined to any particular mode of manifesting his displeasure against the corruption of his worship, yet that the sin is now as abhorrent in his sight as it ever was, and that it will be punished in the way which seems proper to Infinite Wisdom, here can be no reason to doubt."

It is obvious that the Doctor designed this case of Nadab and Abihu, as an overwhelming condemnation of the Neodistic cause. But when it is taken into connection with historical facts, it proves the very opposite of that for which he designed it. It is true, the Lord abhors the corruption of His worship; and that He does not suffer it to go unpunished. But, has he manifested His abhorrence of Neodism, by punishing it? We think there here is no evidence that He has. And if He has not, that is sufficient evidence, that He does not consider it as a corruption of His worship. The Doctor says, "It will not be supposed that God has less regard for the purity of His worship now, than he had in the days of Aaron." And this is undoubtedly true.—True it is also, there is no evidence, that He has ever manifested any displeasure against Neodism. And the inference is inevitable, that He does not look upon it as a corruption of His worship. If His displeasure has been manifested, let the Doctor tell us how, and where it has been done. Where has there even been an individual, or a congregation consumed with fire, for praising God in a song not taken from the Book of Psalms? And if the Lord has not shown his displeasure, by sending temporal judgments, has He done it by sending spiritual judgments? The Church of Rome corrupted the worship of God, and He manifested His sore displeasure by withholding from her the influences of His Spirit; "by sending strong delusions that they might believe a lie;" and by leaving her to the control of the Devil, and men of corrupt minds; until she is now become a synagogue of Satan. But the Lord has not dealt so with Neodistic churches. As to the evidence of the Divine presence among them, they will very honorably compare with those we call Psalmonistic Churches. For example, the

Methodist, Baptist and Presbyterian Churches, can exhibit full as many tokens of the Lord's favor, as can the Associate, the Associate Reformed, and the Reformed Presbyterian Churches. In the former class, there is undoubtedly quite as much vital piety and true godliness, as in the latter. And we have abundant evidence, that this is the belief, especially of the Associate Reformed Church: because she is very willing to receive accessions from the ranks of Presbyterians. Even those who are not in good and regular standing in the Presbyterian Church, are very gladly received into her bosom: showing that Presbyterians, of an inferior quality, are considered as good materials for building up the Associate Reformed Church. And thus we see, Psalmonites themselves being judges, that Neodists are not visited with spiritual judgments, on account of their songs of praise. So far from it, indeed, they seem rather to be the special objects of Divine regard, when compared with Psalmonites. Upon what church has it been, that the Lord, in times past, has poured out so abundantly His Holy Spirit? causing great awakening, and resulting in such glorious revivals of religion; making the hearts of God's people to sing for joy; and translating multitudes of precious souls from the kingdom of darkness, into the kingdom of His dear Son. Verily it has not been upon Psalmonistic churches; but upon the very churches, that Dr. Pressly would represent as lying under the special displeasure of Heaven!

And besides, to these same Churches, the Lord has manifested His special favor, by making them the honored instruments of spreading abroad the knowledge of His name: making inroads upon Satan's empire; and extending the boundaries of the Redeemer's Kingdom upon earth. It is a lamentable fact, that Psalmonistic

Churches, in general, have taken but little interest in the great work of Missions. And the work has hitherto been small accomplished by them in this glorious field of labor. Usually too, they have been urged to what they have done by the example and influence of other Churches around them. They have lain still and inactive, until aroused and carried forward by the onward and progressive movements of those previously engaged in this glorious work of the Lord. It would appear, that inasmuch as they have excluded from their songs of praise, *all that is peculiar* to the Gospel dispensation it has not pleased the Lord, to make them in any great measure, the instruments of sending that Gospel to the nations of the earth. And whether it can be accounted for or not, it is a remarkable fact, that there seems to be some relation between a fondness for Rouse's Psalms, and a want of liberality for the cause of Christ. In the compass of my own knowledge, I could refer to the case of several individuals, for the verification of what I say. They are great sticklers for Rouse; but very stingy in their contributions. I know one, very partial to the "Old Psalms," who has several times left the church, during public worship, just because the pastor, or perhaps an agent brought before the congregation the cause of Missions, or some other benevolent object. I do not say, that the use of Rouse's Psalms has any tendency to produce this stinginess; but every careful observer, can easily see, that the exclusive use of the one, is generally associated with the operation of the other.

Thus we see then, there is no evidence, that the Lord has ever, in any way, either by temporal or spiritual judgments, manifested His displeasure against Neodism. And the only proper conclusion is, that He does not view

it as a corruption of His worship; for "it will not be supposed that God has less regard for His worship now, than he had in the days of Aaron."

Now, Dr. Pressly is perfectly aware, that we have given a true representation; that there is positively no evidence of any kind tending to show, that Neodism is similar to the sin of Nadab and Abihu. And why then does he labor to represent them as similar? Obviously for this reason, that he might produce an effect upon people of serious minds, who do not reflect, that the Doctor proves nothing, while he insinuates a great deal: that he might, in the estimation of such people, render odious by false insinuation, what he could not prove such, by fair argument. He knew well, that what is perfectly harmless in itself, may have a violent prejudice awakened against it, by giving it a bad name, and by classing it with what is known to be detestable. And this is the stealthy, creeping kind of argumentation, that runs through the whole of his remarks, concerning men "arrogating to themselves the glory that belongs to Jehovah:" and "Nadab and Abihu offering strange fire:" and about "building altars, and offering in sacrifice pigs and kids." Were he to say, that his remarks on these things are not designed as arguments, it would afford no relief: it would be a self-contradiction; for as he passes along, he applies them to this very subject. And the obvious intention of them is to strengthen his own cause, and weaken that of his opponent. And is it candid, is it christian, especially in religious controversy, to assume that any thing is vile and treat it accordingly, when there is no evidence that it is such? Is it candid, or christian, for the Doctor to assume, that Neodism is like the sin of Nadab and Abihu, while he has offered no evidence whatever to that effect? Surely

the cause that receives for its defence such a lurking and cowardly mode of attack, is rendered thereby doubly doubtful. It must have awakened concerning it suspicions exceedingly unfavorable. Why did the Doctor not come openly and manfully to the work, and prove that Neodism is unauthorized by the word of God? and then with propriety he could have classed it with the sin of Nadab and Abihu. The answer is obviously this, he knew he could not *prove* it; and then he had to *assume* it, in order to classify it with notorious wickedness; that thus he might render odious by stratagem, what he could not prove to be wrong. It will be seen however as we proceed, that this is but a small specimen of the Doctor's artifice, in his mode of managing the controversy.

CHAPTER II.

PSALMS OF ROUSE, NOT THE PSALMS OF INSPIRATION.

“HAPPY is he that condemneth not himself in that thing which he alloweth.” And true it is, there are many who condemn themselves in the very thing they allow; because they act contrary to what they hold, as proved and established truth. Their faith and their practice disagree, and thus they condemn themselves. And such, it is believed, is the case with Dr. Pressly, and many others, in the matter of Psalmody. The Doctor maintains, that only the songs contained in the book of Psalms should be used in the worship of God; and yet I apprehend he does not use these; and thus he condemns himself. On page 14, he says,—“The principle for which I contend is, that ‘it is the will of God that the sacred songs contained in the book of Psalms, be sung in his worship, both public and private, to the end of the world;’ and that we have no authority to use the productions of uninspired men.” Now we think it will not be difficult to show, that the Doctor’s practice contradicts his principle; and hence, if his principle is correct, he is living in disobedience to the will of God; and using a Psalmody for which he says he has no authority.

It is well known, that the Psalms used by Dr. Pressly, in the worship of God, are those called the “Psalms of Rouse.” Now the question is this, are these the Psalms of inspiration? are they the Psalms that constitute a part of the Word of God? If they are not, then the Doctor is chargeable with all that we have alleged.

And I apprehend it will not be difficult to show, that the Psalms of Rouse are not at all the Psalms of inspiration. I solicit then, the readers close attention, and the exercise of his patience; while with care and at some length, we investigate this matter.

We shall begin then, with the first Psalm of Rouse. And we find that Rouse commences his Book of Psalms with a falsehood; and this is sufficient proof, that they are not inspired. He says:—

“That man hath perfect blessedness,
who walketh not astray.”

Now Rouse himself in another of his Psalms says this is not true. His words are:—

“The troubles that afflict the just,
in number many be.”

But when they are *afflicted* with many troubles they have not *perfect* blessedness. A Psalm then, that teaches what is false, cannot be inspired. It must be “human composure.” Dr. Pressly uses this Psalm; and hence he uses a Psalm for which he says he has no authority; and also sings praise to the God of Truth, with nothing less than a falsehood upon his lips! But even were we to admit, that the good man has *perfect* blessedness, yet this first Psalm of Rouse would not be the first Psalm of inspiration. *The Psalms of inspiration have in them, just what the Spirit of God designed should be in them; no more, and no less.* If Rouse’s first Psalm has in it just what is in the first inspired Psalm, neither more nor less, then it is a copy of that Psalm, and in substance they are one and the same thing. But if Rouse’s Psalm has either more or less than the inspired Psalm, then it is not a copy,—they are not one and the same thing in any respect. The one is the inspired Psalm, and the other is something else. It may be very like the inspired

Psalm, but still it is not it. It either has something, or wants something that prevents it from being the inspired Psalm. Now we know from the first Psalm, that the Spirit did not design to have anything in it about *perfect* blessedness; but Rouse's first Psalm has, and this is contrary to the design of the Spirit; and therefore it cannot be inspired. The Spirit of God designed that the Psalm should be one way, and Rouse has it another way—Rouse's way is contrary to what the Spirit intended it should be; and can it then, be anything less than impious folly, to say, that this Psalm of Rouse is the Psalm of inspiration? Again; Rouse says:—

“Who walketh not *astray*”—

But the Psalm says nothing about walking astray, There is nothing in the Hebrew, nor in the prose translation that corresponds to the word *astray*. If the Spirit of God had designed to use the word *astray* no doubt He would have used it, as He has done in the 58th Psalm, 3d verse. Hence then, its being in the Psalm is contrary to the design of the Spirit, and the Psalm that has it, is not the Psalm of inspiration. Rouse says;—

“He shall be like a tree *that grows*”—

But the Psalm does not speak about a tree *that grows*; this also is contrary to the design of the Spirit; and hence it cannot be inspired. Rouse says;—

“All he doth shall prosper *well*”—

But the Psalm does not say so; Rouse does not agree with the Psalm; hence his is not inspired. The Psalm says, “The ungodly shall not *stand* in the judgment, nor sinners in the congregation of the righteous.” But Rouse says, that the wicked shall not even “appear” among the righteous. This too is contrary to the design of the Spirit; and the Psalm that has it is none of His. Rouse asks the question, “For why?” But there is no such

question in the Psalm at all. The Spirit did not design to have any such question in the first Psalm; and the one that has it, cannot be the one which was given by his inspiration. Now any one can see, that this first song of Rouse, is not the first song contained in the book of Psalms. And when Dr. Pressly sings it, he does not sing the first of those songs. And therefore he acts contrary to his own principle,—disobeys what he believes to be the will of God,—and uses, in His praise, a Psalm, for which he says he has no authority.

We have seen then, that Rouse's first Psalm, is not the first Psalm of inspiration; it is only like it; and the claims of his second are no better. He says, "Why do the people *mind vain things?*" But this does not convey the idea contained in the Psalm at all. The Psalm says, "Why do the people imagine a vain thing? One specific thing; and then goes on to explain what that one thing is. And it is the vain design of preventing the establishment of the Messiah's Kingdom. But according to Rouse it would be, Why do the people mind the vain trifles and follies of the world? The Spirit did not design to have such a thing in the second Psalm; and a Psalm that has it is not the Psalm of inspiration. Rouse says, "Princes are combined *to plot* against the Lord." But the Psalm does not say so. It says, they take counsel together, not *to plot*, but against the Lord. Rouse says, "The Lord shall scorn them *all;*" but this is not in the inspired Psalm. Rouse says:—

"Yet, notwithstanding I have him
to be my King appointed;
And o'er Zion, my holy hill,
I have him King anointed."

Just compare this with what the Psalms says:—"Yet have I set my King upon my holy hill of Zion." The

Psalm speaks about a *King*; but Rouse speaks about a *him*. This pronoun *him*, has no antecedent—it does not stand for any noun—it represents nothing, nor nobody! nor does it at all convey the meaning of the Psalm. God the Father is represented as speaking; and He says, —Notwithstanding the opposition of the wicked, I have set or anointed my *King* upon my holy hill of Zion.—But Rouse says “I have appointed *him*,”—Who?—and, “I have anointed *him*!”—Why this verse of Rouse is scarcely like that of the Psalm at all; it is not even a good “Imitation.” And Dr. Pressly could very easily compose another verse just as much inspired as it is—and if the Doctor’s own, would be humar composure, so also is this—and if singing his own would be “offering strange fire before the Lord,” he is no less guilty when he sings this strange composition of Rouse; because he is not singing what was given by the Spirit of inspiration. Rouse has *sure* decree; but the Psalm says nothing about a *sure* decree. Rouse—“Thou art my *only* son;” but the Psalm does not speak of an only Son. And when the Apostle quotes this text, Acts, 13: 33, he does not say *only* son; nor do I know that Christ is so called throughout the whole Bible. He is called only *begotten* Son, but this is a very different thing from *only* son. God has many sons; yet He has but one only *begotten* Son, which signifies, a son possessing the same divine nature equally with himself. But any one can see, that Rouse’s Psalm is different from the inspired Psalm, and hence his cannot be inspired. The Psalm says, “Thou shalt break them with a rod of iron.” But Rouse leaves this out, and says, “Thou shalt break them *as with a weighty* rod of iron; but does not say with what. Rouse says, “break them *all*;” but not so the Psalm. Rouse says, “like a potter’s sherd;” but the

Psalm, "potter's vessel." There is quite a difference between a vessel and a fragment of one. What a sublime idea Rouse presents! The idea of dashing a weighty iron rod against a piece of crockery-ware! What a striking figure! It just took Rouse to do it. And he carries out the idea; for he says, "them dash in pieces *small*." Of course, when the *piece* is dashed in *pieces* with the weighty iron rod, the *pieces* will be *small*! But there is no such *small* affair in the Psalm of inspiration. It is altogether original with Rouse. And this too is what Dr. Pressly sings in the worship of God. He must surely then, acquire great credit to himself, by declaiming against the use of human composition! Might it not be profitable for the Doctor, to call his attention to that passage of inspired composition, where it says, "Physician heal thyself."

We cannot pretend to examine all the Psalms of Rouse; because it would fill many volumes to point out all the discrepancies between them and the Psalms of inspiration. But take what Psalm we may, and it is found to be different from the inspired Psalm—nothing but a paraphrase or imitation. Rouse, in his paraphrase of the 5th Psalm, says, "Hear my *loud* cry," but this is no part of the inspired Psalm. Rouse says, "*Early* will I direct my prayer—early shalt thou hear my voice." But the Psalm has "In the morning," and does not say whether it will be *early* or late. Rouse "I will expect an answer;" but this is not in the Psalm at all. And if Rouse was not inspired, how can this be inspired? Yet the very people who sing this, condemn others for singing human composure! Rouse says, *He destroys all liars*; but the Psalm says He *shall* destroy them. Rouse says

"The bloody and deceitful man
Abhorred is by *thee*,"

But the Psalm says, the *Lord will* abhor him. Rouse, "I will worship towards thy holy *place*." That may be toward heaven. But the Psalm has, "Toward thy holy temple." This is what the Spirit of God designed:—"holy place" is contrary to His design; and hence it is not inspired. Rouse says, "Cast them out *for* their sins;" but the Psalm says, "*In* their sins;" a very different idea. The Psalm says, "Let them ever shout for joy." But Rouse says, "Let them still make shouting noise." He does not say whether for joy, or for sorrow, or for anger, or just for the sake of noise itself! It is indeed, a curious precept; and some people it would suit very well: but then it is no precept of inspiration.

Rouse in his 6th Psalm asks, "How long *stay* wilt thou make." But the inspired Psalm does not say anything about *staying*. Rouse says:—

"And who is he that will to thee
give praises lying in the grave."

What is it, that Rouse has *lying* in the grave? Does *lying* agree with *praises* or *who*, or *thee* or *that*? There is not this difficulty in the inspired Psalm. It says, "In the grave who shall give thee thanks." But Rouse has another paraphrase of this Psalm; and this passage he has thus:—

"Of those that in the grave do lie,
who shall give thanks to thee?"

This question is very different from that of the Psalm. The question in the Psalm is applicable, both to the dead, and those who shall die. But Rouse asks a question applicable only to those already dead. His idea is entirely different from that of the Psalm. Rouse says, "God *hath graciously* received my prayer;" but the Psalm says, "The Lord *will* receive my prayer;" and no *graciously* to it. Rouse, "Nor on me lay thy chastening

hand;" but the Psalm has nothing about *chastening hand*. Rouse, "Lord spare me;" which is not in the Psalm at all. Rouse, "Because *thou knowest* my bones much vexed are." Neither is this any part of the inspired Psalm. Yet Dr. Pressly teaches his people that they sing nothing but inspired composition! Rouse has, "Vexing grief;" which the Psalm has not. Rouse says:—

"When I to him my prayer make
the Lord will it receive."

This too is the inspired composition of Rouse. Here he says, the Lord *will* receive my prayer; in his other version, he says, the Lord *hath* received it. Those who sing nothing but inspired composition will have both these inspired of course. Rouse says:—

"When I did mourn and cry"—

This also, is entirely by his own inspiration. Dr. Pressly sings these paraphrases of Rouse; and proclaims to the world that he sings the "Sacred Songs contained in the book of Psalms."

Look next at Rouse's 10th Psalm. He says:—

"When times so troublous are."—

But the inspired Psalm says nothing about the degree of trouble. Rouse says:—

"Let them be taken sure."

Is *sure*, here, an adjective, or an adverb? Dr. Pressly who explains these Psalms can *surely* tell. Rouse, "The wicked *talks with great boasting*." This is more of Rouse's inspiration. "And in the counsels of his heart." The Psalm has nothing in it about the counsels of the heart. Rouse, "Thy judgments are removed out of his sight." But the Psalm does not say they are moved at all. It says, "they are far above out of his sight," without being moved. Rouse, "He puffeth with despite;"

but the Psalm has nothing about puffing with despise. "His mouth is filled abundantly;" but this is Rouse's superabundant inspiration. The Psalm says, "He sitteth in the lurking places but Rouse's inspiration falls short, and he leaves out "lurking places." Psalm, "In the secret places, doth he murder the innocent." Here also, Rouse in his inspired wisdom omits, "secret places." Rouse, "Against the poor that pass him by." The Psalm says nothing about the poor *passing* by. Rouse speaks of his *cruel* eyes; but this is not in the Psalm. The Psalm speaks of a lion's den; but Rouse speaks of man's den! Rouse has a *multitude* of poor, but the Psalm has not. Rouse says, "lift up thine hand *on high*," but the Psalm does not. Neither is, "meek afflicted ones," in the Psalm. Rouse says:—

"Why is it that the wicked man
thus doth the Lord despise?"

But there is no such question in the Psalm. The word *thus* changes the sense entirely.

"Thou hast it seen: for their mischief
and spite thou wilt repay."

This does not give quite the sense of the Psalm at all; for the Psalm teaches that God, at all times, and in all cases, beholds mischief and spite in order that He may requite it. But Rouse conceals this important truth, and represents God's retributive justice as exercised only in this one specific case. He does this by saying, "*their* mischief," etc. And also, Rouse leaves out the important thought of the Lord requiting mischief and spite with his *own hand*. Rouse's, indeed, is a very poor imitation of the Psalm.

"The arm break of the wicked man,
and of the evil one:"

"The evil one," is generally used to designate the

Devil; and the Psalm I think, does not ask for the breaking of the Devil's arm. Rouse speaks of *the sore oppressed*; but the Psalm does not. Rouse teaches, that, "man of the earth," signifies *perishable man*; but the Psalm does not teach this. And more probably it means the mere man of the world—the earthly minded man. My conjectures however, are useless; for Dr. Pressly sings it; and he says he sings nothing but inspired songs; and inspiration must be true.

Let us take next Rouse's paraphrase of the 18th Psalm; and we shall find it as unlike the original as any we have yet examined. There are in it not less than fifty alterations, and all of necessity differing from the Psalm of inspiration. At the beginning, Rouse leaves out of his paraphrase quite a long verse which is part of the Psalm. It is this:—"To the chief musician. *A Psalm* of David, the servant of the Lord, who spake unto the Lord the words of this song, in the day that the Lord delivered him from the hand of all his enemies, and from the hand of Saul: and he said,"—Now this is a part of the Psalm in the Hebrew Bible. And Dr. Pressly says, the titles are inspired. Why then does he exclude this portion of the inspired Psalms from his system of psalmody? It cannot be because it is not suitable; for it is more suitable than some that he does sing: such as:—

"Moab's my washing-pot; my shoe
I'll over Edom throw."

On what ground Dr. Pressly can justify himself, in refusing to sing the 1st verse of the 18th Psalm, I know not, unless it is, that he does not consider it inspired. And at this conclusion he arrives, I presume, because it constitutes no part of the Psalms of Rouse. Indeed, consistency requires him, to deny its inspiration; because he says he uses the inspired Psalms; and this verse is not in

his Psalms at all. But if the Psalms used by Dr. Pressly, are those of inspiration, then the Psalms which constitute a part of the Bible are not; for they are two things entirely different.

The Psalm says, "My cry came before him;" but Rouse leaves this out also. Rouse says, "The earth as affrighted," which is not in the Psalm. The Psalm says, "The foundations of the hills were shaken," this too is omitted by Rouse. And he says, "Coals were turned into *flame*;" but the Psalm says no such thing.

"He also bowed down the heavens,
and thence he did descend."

How false and foolish! He represents Him, as bowing down the heavens, and then coming down from the heavens! Rouse says, "*Thickest clouds* were under his feet;" but the Psalm says, "Darkness was under his feet." By comparing the two, the reader can see that the following sayings of Rouse are not in the Psalm. He did fly on a cherub—swift wings—his flight was from on high—thickest clouds of the airy firmament—brightness of light before his eye—his thick clouds passed *away*—hailstones and coals of fire *did fly*—the Lord *God* thundered *in His ire*—and the Highest gave his voice *there*—he sent *abroad* his arrows—he shot out *his* lightnings—*vast* foundations of the world. The ideas conveyed by this language are all from Rouse. He says;—

"At thy rebuke discovered were,
and at thy nostrils' blast."

It should be, "Discovered were, O Lord, at the blast of the breath of thy nostrils." Rouse says, "He took me *from below*;" but this is not in the Psalm. He says, "Waters, *which would me overflow*;" this too, is his own inspiration.

“Because he saw that they for me
too strong were, and too great.”

But the Psalm does not say that he *saw* any such thing. Rouse *saw* it; and now Dr. Pressly *sees*, that it is inspired!—

“He to a place where *liberty*
and room was, hath me brought:”

This is not what the Spirit of inspiration has said; and how then, can it be inspired?

“Sincere before him was my heart.”

There is no such thing in the Psalm at all. And:—

“*Watchfully* I kept myself:”

Is very much like it. “Cleanness of my hands *appearing in his eye:*”—this is not what is in the Psalm. The inspired Psalm says; “With the merciful thou wilt show thyself merciful,” etc. The verbs are in the future tense, “thou *wilt;*” but Rouse has them all in the present, thus:—

“Thou gracious to the gracious *art,*
to upright men upright;
Pure to the pure; froward thou kyth’st
unto the froward wight.”

It is obvious, that Rouse’s intention was, not to give a literal translation, but to write poetry; and his *wight* is invented to answer this purpose.

He would indite; and forged a wight,
To fit in tight, to make it right.

But then, it must be an inspired *wight*; and when Dr. Pressly sings it, there is nothing like “offering strange fire before the Lord!” Because all that he offers in praise he has for it a Scripture warrant,—“a thus saith the Lord!”

“For thou wilt the afflicted save,
in grief that low do lie.”

Where is Dr. Pressly's warrant for singing this? For he says, "We have no authority to use the productions of uninspired men,"—

"But wilt bring down the *countenance*
of them whose looks are high."

What authority then, has he for using this? And what authority for using the following:—

"The Lord will light my candle *so,*
that it shall shine full bright."

And the following is authorized just in the same way:

"By thee through troops of men I break,
and them discomfit all;
And by my God *assisting me,*
I *overleap* a wall."

When Dr. Pressly offers this in praise, he is surely careful to answer the question, "Who hath required this at your hands?" Rouse says:—

"The Lord his word is tried"—

If he had wished to write sense, might he not as well have said, *The Lord's word, it is tried!* And if Psalmonites had not considered his nonsense inspired, would they not have altered it long ago?

"For who *is* God, save the Lord? or who *is* a rock, save our God?" Compare with this what Rouse says:—

"Who but the Lord is God? but he
who is a rock and stay?"

Rouse says,—Who is God, but he who is a rock and stay? But the Psalm does not say this at all. The Psalm says, *our* God is the only rock; and Rouse leaves this out altogether. And yet the people are taught by Dr. Pressly and others, that these are the Psalms of inspiration!—

"Mine hands to war he taught, mine arms
brake bows of steel in pieces."

This does not give the sense of the Psalm; for it represents the hands being so taught, that the arms can break a bow of steel.

“*And in my way, my steps though hast
enlarged under me,
That I go safely, and my feet
are kept from sliding free.*”

The Psalmist does not say, that his feet are always kept from sliding; this is not the idea contained in the Psalm at all. And the following is just like it:—

“*That I might them destroy and slay,
who did against me rise.*”

And Dr. Pressly could write composition much more inspired than the following; because he could write much nearer to the truth:—

“*They cried out, but there was none
that would or could them save.*”

This is a most notorious falsehood; for their wicked accomplices would have saved them, but they could not; and the Lord could have saved them, but He would not. And this is the declaration of the inspired Psalm. “*They cried, but there was none to save them; even unto the Lord, but he answered them not.*” And yet, although Dr. Pressly and other Psalmonites employ palpable falsehoods in singing the praise of God, they nevertheless teach their people, that the Psalmody used is inspired! It may well be questioned whether Papists ever practised a more impious fraud.

“*Then I did beat them small as dust
before the wind that flies;
And I did cast them out, like dirt
upon the street that lies.*”

This may be said to be very like the inspired Psalm.

And so it is; but then it is not the same. Rouse intended, not to translate, but to make poetry, and hence:—

His human wisdom hard he plies,
 Anon come forth the words, *that flies*;
 And then to these he adds, *that lies*;
 And thus his rhyme together ties.

But who, except a Psalmonite, would ever suppose it was an inspired rhyme?—

“Thou mad’st me free from people’s strife—”

The plain meaning of this is, that people are accustomed to have strife among themselves; but I have nothing to do with it—I have been freed from all interference. If we had not the inspired Psalm to guide us, we would not get the correct meaning from Rouse. And thus it is in a vast multitude of cases, we could not get the true meaning from Rouse’s Psalm; but we get it from the inspired Psalm. And thus the meaning of the inspired Psalm is given to that of Rouse, though his language does not convey it at all. And this is one reason why Rouse’s Psalms have been considered inspired. We gather the meaning from the inspired Psalm, and then we read Rouse’s Psalm with this meaning, no matter what may be contained in his language. But if our meaning was taken from Rouse’s own language, we would have a very different affair from what is contained in the book of Psalms.

“And heathen’s head to be”—

This does not give the meaning of the Psalm; for “heathen’s head,” is the same as *head of heathen*, which signifies, head of *some heathens*; not *the* heathen as a whole.

“At hearing they shall me obey,
 to me they shall submit.”

This is what Rouse has instead of the following—“As

soon as they hear of me, they shall obey me: the strangers shall submit themselves unto me." He omits the last half of the verse altogether. And yet we are told that his is the inspired Psalm. But if his is the inspired Psalm, then David's is not. And the matter is so manifest that there is no room for controversy.

"Strangers *for fear* shall fade away,
who in close places sit."

This is not in the Psalm at all. True, there is something like it, but the, *like it*, is not the inspired Psalm.

"And to thy name, O Lord, I will
sing praises *in a song.*"

As this is not part of the inspired Psalm, it is very likely Rouse purposed to sing praise in the use of one of his own *songs*.

Surely it ought not to be pretended, that this paraphrase of Rouse is the inspired Psalm. There is so much taken from it, and so much added to it, that it cannot be the same. It may be said, that the changes made are small, and therefore it is the same Psalm still. But no: the *changes* have made it what it was not. Suppose you had obtained a fine horse, and you would take off his head; and then cause him to grow all over with feathers; would he be the same you received? Yes he would all but;—all but what? All but the absence of the head, and the presence of the feathers, and the want of life. And these changes make him to be, not the one you obtained. That one had a head, but this one has none: that one had no feathers, but this one has: that one was living, but this one is dead. Before you have the *same*, you must put on the head, take away the feathers, and give him life. And thus it is with Rouse's paraphrase of the 18th Psalm: he has taken away the head; he has put on the feathers; and he has killed it! And before

it is the same Psalm that came from heaven, there must be put in, what he left out; and taken out, what he put in; that thus it may have the living beauty, and energy of inspiration! Were you to receive a quantity of wine, and take the alcohol out of it, and then pour milk into it, it could not be the same you received; surely it would be a very different article. And so, any one, who impartially examines Rouse's 18th Psalm, cannot but see, that it is not the Psalm of inspiration. It is not a whit more inspired than Dr. Pressly's work on Psalmody; for a good deal of truth is found in them both, whatever else they may contain.

I have compared Rouse's 22d Psalm with that of inspiration, and have noted in it more than thirty variations from the original. And hence, it and the inspired Psalm are two things very different from each other. Any man, by comparing them, can easily see, that Rouse's paraphrase of the 22d, is no more inspired, than his paraphrase of the 18th. Indeed I have examined a great many, and I cannot find one of Rouse's, which agrees with the Psalm of inspiration. Even the shortest Psalm, the 117th, has in it a discrepancy, for every line it contains.

We have said, that inasmuch as Rouse's Psalms have in them a multitude of words and phrases not found in the inspired Psalms, therefore his and those cannot be one and the same,—his having them, cannot be those that have them not. This multitude of supplementary words and phrases entirely destroys their claim to inspiration. But it may be replied, that on this principle the prose translation is not inspired, for it also has a good many supplementary words. But there is a very great difference between Rouse's supplementary words and those of the prose; because in the one case they con-

vey only the ideas contained in the original, but in the other they convey more. The supplementary words of the prose do not convey ideas additional to those of inspiration; but the supplementary words of Rouse do. In the one they convey the truth, that the Spirit of God designed to teach in that place; but in the other they convey more than this: and hence they constitute no part of the inspired Psalm. The Psalm that has them is not in accordance with the design of the Spirit—it is not the one given by inspiration; and therefore it cannot be inspired. And the numerous omissions found in Rouse's Psalms, is another thing that destroys their claim to inspiration. They leave out a good deal that the Spirit of God designed should be in the book of Psalms: hence, if we had no Psalms but those of Rouse, we would not have the book of Psalms at all.

We shall continue then, to examine a few more of Rouse's Psalms. And they are not selected as the worst specimens. Let us look at his 72d. We find he has left out a part of the first verse, and the whole of the last verse. And how then, can it be pretended, that it is the Psalm given by inspiration? And he speaks of *lofty* mountains; but not so the Psalm: and says he shall break in pieces those that oppressed *them*; but the Psalm does not. The Psalm says, "He shall come down like rain, and as showers that water the earth;" but Rouse says, "He shall *drop!*" How ridiculous the idea, either of Solomon, or of the Redeemer dropping upon the earth! The beauty of the figure is entirely lost, and almost the sense too, just by the change of a single word. The Psalm says, "The just shall flourish in his days:" but Rouse thinks this is not enough, and in his inspired wisdom adds, "And prosper in his reign."—Rouse says, "He shall abundant peace maintain;" but

the Psalm does not say so at all. Rouse says, "They that dwell in the wilderness *must bow down* before him;" but this is not in the Psalm. Rouse says, "All the *mighty Kings on earth* shall fall before him;" but the Psalm says, "*All Kings*," whether they be *mighty Kings*, or *petty Kings*. Neither does it say anything about those *on the earth*; nor about the nations *of the world*; nor about the needy *calling to him*; nor about him that hath, no help *of man at all*. Of these thoughts Rouse is the sole author. The Psalm says, "Their blood shall be precious in his sight; but with Rouse this is not enough; he has it, *right precious and dear*. The Psalm says, "There shall be an handful of corn in the earth, and the fruit thereof shall shake;" but Rouse says, "The *handful* of corn shall shake!" The Psalm says, "Shake like *Lebanon*;" but Rouse says, "Shake like *trees*."—How perfectly ridiculous Rouse makes this sublime passage. It is a remarkable prophecy of the Redeemer's Kingdom—its small beginning, and subsequent greatness and glory. This is set forth in figurative language. A mere handful of corn—sown in the most barren soil, on the top of the mountains; yet this handful yields, and prospers, and increases, until the fruit or product thereof appears, in all the majesty and grandeur of the waving mountain forest! But Rouse says the "*handful* shall shake." Will it be while falling on the ground in sowing? or after it is in the ground? Aye too, and the handful will shake like trees! O such inspiration! But in Dr. Pressly's estimation it is sublime when compared with "human composure!" And in singing it he is very careful, not to "offer strange fire before the Lord!" The Psalm says, "They of the city shall flourish;" but Rouse says, "The city shall flourish, and the *citizens* shall abound in number like the grass." The Psalm says,

“God doeth wondrous things;” and Rouse adds, “In glory that excel.” Thus we see, that Rouse’s inspiration goes beyond that of David! And this accounts for Dr. Pressly’s fondness for his Psalms; he being so very zealous for inspired composition. The Psalm says, “The prayers of David, the son of Jesse, are ended;” but Rouse has inspiratfon enough in his without this.

Take next Rouse’s paraphrase of the 78th Psalm. The Psalm has, “Give ear to my law;” but Rouse has, “Give ear to my law,” and “Attend to my law.” Here again his inspiration goes beyond that of the Psalm. He talks of words *proceeding* from the mouth; but the Psalm does not. He says, “Hear *attentively*;” but this is not in the Psalm.

“Them to the generation
to come declare will we.”

This also, is from Rouse. And so is the following:—

“The praises of the Lord our God,
and his almighty strength,
The wondrous works that he hath done,
we will show forth at length!”

There is positively no such proposition in the Psalm; though I know Dr. Pressly’s argumentative skill, could very easily make out, that there is. The reader may compare the following also, with what is in the Psalm:—

“His testimony and his law
in Israel he did place,
And charged our fathers *it* to show
to their succeeding race.”

Could any one tell what the pronoun *it* stands for?—Perhaps the meaning is, *it* testimony and law; if so, it is surely elegant. The Psalm says, “That the generation to come might know them;” but this is not enough for Rouse: he has, “Know *and learn them well*.” For

“Works of God,” Rouse has, “*his mighty works.*” For “precepts,” he has, “*all precepts.*” For, “turned back,” he has, “*faintly turned back.*”

“Yet *sinning* more, in desert they
provoke the highest One.”

The reader may compare this with the language of the Psalm:—“And they sinned yet more against him, by provoking the Most High in the wilderness.”

“For in their heart they tempted God,
 and speaking with mistrust,
 They greedily did meat require
 to satisfy their lust.”

Will Dr. Pressly be so condescending as to show that this verse was given by the Spirit of God? And will he have the goodness to show, that the following also is inspired:—

“Against the Lord himself they spake;
and murmuring, said thus,
 A table in the wilderness
 can God prepare *for us?*”

The Psalm says, “The waters gushed out and the streams overflowed;” Rouse says, “*streams and waters great came thence;* and leaves out, “The streams overflowed.” Rouse says:—

“And by his power he let out
 the Southern wind to go.”

But the Psalm says, “By his power he brought *in* the South wind.” Thus the one flatly contradicts the other. Rouse must be right; for Dr. Pressly says, he sings nothing but an inspired Psalmody; and the Psalm that contradicts his inspired Psalm must be wrong. And Rouse says, “He let out the southern wind *to go,*”—to go where?—perhaps to go and inspire Rouse. The Psalm says, “Feathered fowls as the sand of the sea;” but Rouse says, “Like as the sand *which lieth the shore*

along:” Does he mean the shore of a river, or of a lake, or of the sea; Rouse says, *showers* of flesh fell down amidst their camp; but we have no account that it came in *showers*. It is not said in the Psalm, that they did eat *abundantly*; nor, that he gave them their desire *and will*; nor does the Psalm say a word about them estranging their *heart* and *desire* from their lust; nor yet about meat, “which they did so require.” The Psalm says, “The *wrath* of God smote down the chosen men of Israel; but Rouse says, “*Death* overwhelmed them.” The Psalm does not say, “Though he had wrought great wonders;” nor does it say, “He consumed *and wasted* their days.

“And by his wrath their wretched years
away in trouble past.”

This may be true, but then it is no part of the inspired Psalm; nor this:—“Then they did, to seek him *show desire*.” Nor does the Psalm say, “high *almighty* God;” nor, “spake but feignedly;” nor, “God of truth;” nor, “False tongues;” nor this, “For though their words were good;” nor, “Fading flesh.” The Psalm says:—“For he remembered that they were but flesh.” But Rouse says:—

“For that they were but fading flesh
to mind *they* did recall.”

The Psalm says, “It was God who remembered they were but flesh;” but Rouse says, “It was the people who remembered it.” Will Dr. Pressly have the goodness to publish and make known, which is right?

“A wind that passeth *soon* away.”

This is not in the Psalm, though there is something like it. But there is nothing like:

“With their rebelliousness.”

The Psalm says, “They limited the Holy One of Is-

rael." This peculiar and important phrase, "Holy One of Israel," Rouse leaves out, and consequently he does not give the sense. He has it jumbled together thus:—

"And limits set upon
Him, who in the midst of Isr'el is
the only holy one."

The Psalm says, "they remembered not his *hand*;" but Rouse says, "they remembered not his *power*."—*Hand* may signify *power*; but then, which is the language of inspiration? The Psalm says, "He delivered them from *the enemy*;" but Rouse says, "He delivered them from the *hand* of *their fierce enemy*." The Psalm does not say, "that he wrought *great signs openly in Egypt land*;" nor, "that his *hand had brought miracles to pass*." Rouse says, "*Everywhere* he turned lakes and rivers into blood." If so, then Lake Superior and the Mississippi were turned into blood. The Psalm does not say, "that he turned *lakes* into blood" any where; for neither of the words used signifies a lake. Rouse says:

"So that no man nor beast could drink
of standing lake or flood."

But this is no part of the inspired Psalm. The Psalm does not say, that, "He brought among them *swarms* of flies;" nor that they *sore annoyed* them. How did Rouse find out, that there were *divers kinds* of *filthy* frogs? And who told him that hot thunderbolts *wasted* their flocks? The Psalm does not say, "He brought them to *borders* of his sanctuary;" nor, "*purchased for them*." The Psalm says, "He cast out the heathen also before them." But just look what Rouse has instead of this!—

"The nations of Canaan,
by his almighty hand,
Before their face he did expel
out of their native land."

And yet Dr. Pressly says, that Rouse's version, "is a translation of the songs of Inspiration!" But any one can see, that if this is inspired composition, then there is a vast quantity of inspired composition extant; for all that is in accordance with the word of God is inspired.

"And to observe his testimonies
did not incline their will."

The only claim to inspiration that this has, is, that it agrees with the word of God.

"Aside they turned, like a bow
that shoots deceitfully."

The claims of this, are precisely the same. And the following is no better:—

"*So sore his wrath inflamed was*
against his heritage."

And the following also, is something like what is in the Psalm:—

"The *mighty tribes* of Ephraim
he would in no wise choose—
But he did choose Jehudah's tribe
to be the rest above."

Rouse says, "He brought him to feed, his people *Jacob's seed;*" but there is no such thing in the Psalm. And he says, "He fed, and *governed them wisely;*" representing David as sustaining to Israel the character of both a shepherd and a King: this is explaining the Psalm; for the language of the Psalm is figurative, and speaks of him only in the character of a shepherd. And yet Dr. Pressly is violent against singing an explanation instead of the Psalm itself. But indeed, we have abundant evidence, that he is violent against his own practice.

We take next Rouse's paraphrase of the 80th Psalm. And we find it to be, not that Psalm, though it is like it.

Rouse leaves out the whole of the first verse, as it is in the Hebrew Bible—Dr. Pressly says, the titles are inspired; hence this verse is a part of the inspired Psalm. And the Psalm, which is without it, cannot be that Psalm, any more than a part of an apple can be that apple.—But Rouse has an abundance of interpolations, to more than compensate for all his omissions. “Stir up thy strength *and might*,”—is one—“O Lord our God,”—is another—“*Upon us vouchsafe*,”—is another—“O Lord of Hosts, *Almighty God*,”—is another—“How long shall thy *wrath be kindled*,”—is another—“The prayer made,”—is another; and the Psalm having these interpolations can no more be the Psalm, that has them not, than a horse with feathers can be a horse that has none. And these interpolations are essential to Rouse’s Psalm; for take them out and he would have no Psalm. And hence, that which makes Rouse’s Psalm to be a Psalm, is not in the *inspired Psalm* at all. The inspired Psalm is a Psalm *without* them; but Rouse’s is no Psalm without them; therefore it is impossible for his and it to be one and the same. You might just as well say, that water and whiskey are the same. Water is water without alcohol; hence whiskey has in it, that which prevents it from being water. And so Rouse’s Psalms have in them, that which prevents them from being the Psalms of inspiration. And as taking the alcohol out of whiskey annihilates it; so taking the interpolations out of Rouse’s Psalms annihilates them. And thus we see, that their very existence depends upon what is not in the inspired Psalms at all. And hence, that which gives them life is not from the Spirit of God, it is from man; their vitality is not divine but human; for just take out of them what is human, and they cease to be Psalms altogether. And yet these Psalms are used, by the very people, who cry

out against the use of human composition! Alas! for poor fallen humanity!

But let us continue the examination of Rouse's 80th Psalm. He says:—

“Thou tears of sorrow giv'st to them
instead of bread to eat.”

Now take the *human* out of this, and see how much will remain—“Thou tears them bread”—And thus we see, that the very existence of Rouse's Psalms depends upon what is *human*.

“Thou makest us a strife unto
our neighbors * * ;”

This is Rouse's paraphrase without the human. And we see the human is essential to it, in order to have it in verse.

“Our enemies among themselves
* * * do laugh * * .”

This is more without the human; and we see that the *human* is absolutely indispensable. And the following proves the same thing:—

“A vine from Egypt brought thou hast,
* * * * * ;
And thou the heathen out did'st cast,
* * * * * .”

We thus see the kind of a Psalm Rouse would have when the human composition is taken out. The truth is, it would be no Psalm at all. Here is another sample:

“Before it thou * * room did'st make
* * * * * ;
Thou causedst it deep root to take,
and it did fill the land.”

“The mountains veiled were with its shade
* * * * * ;
Like goodly cedars were the boughs,
* * * * * .”

“ * * * * to the sea
 her boughs she did out send;
 * * * * * unto the flood
 her branches did extend.
 “Why hast thou then * * broken down
 * * * her hedge * * :
 So that all passengers do pluck,
 * * * her * * ?
 “The boar, * * * * ,
 doth waste it * * * * ;
 The wild beast of the field * *
 devours it * * * .
 “O God of hosts, we thee beseech,
 return thou * * * * ;
 Look down from heaven * * , behold,
 and visit * * this vine;
 “ * * vineyard, which thine * * right hand
 has planted * * * * ,
 And * * branch, which for thyself
 thou hast made to be strong.
 Burnt up it is with * * fire,
 it * * is cut down:
 They * * * *
 * * * *
 “ * * let thy hand be * * upon
 the man of thy right hand,
 The Son of man, whom for thyself
 thou madest strong * * * * .
 “So * * * we will not go back,
 * * from thee * * * :
 * * * quicken us, and we
 upon thy name will call.
 “Turn us again, Lord God of hosts,
 * * * * *
 * * make thy countenance to shine,
 and * * we shall be safe.”

Now if Dr. Pressly still maintains, that the human composition, is not essential to Rouse's Psalms, let him,

some day, try his congregation in singing the above, out of which, part of the *human* has been taken. If they can sing it, to edification, without the *human*, then I will admit that it is not essential to Rouse's Psalms. But if they cannot do this, then they must admit, that the very existence of Rouse's Psalms depends upon *human* composition.

And if the Doctor and his people, wish to try their musical abilities, upon a shorter Psalm, they may take the 100th of Rouse. Without the human composition it reads thus;—

“All * * * * * ,
 * * unto the Lord * * * * * ,
 Him serve with mirth, * * * * * ;
 Come * * before him * * * * * .
 Know that the Lord is God * * * * * :
 * * * * * he did us make:
 We are his * * * * * ,
 * * * * * sheep * * * * * .
 * * enter * his gates with praise,
 * * * * * his courts * * * * * ;
 Praise, * * , and bless his name * * * * * ,
 * * * * * * * * * *
 For * * ? the Lord * * is good.
 His mercy is forever * * * * * :
 His truth * * * * * * * * * * ,
 * * shall from age to age endure.”

Now we see, there is a large portion of this Psalm entirely human. And Rouse has proved this himself, by giving another version, in which he has omitted nearly all that is omitted in the above. Let the reader compare the two:—

“O all ye lands, unto the Lord
 make ye a joyful noise.
 Serve God with gladness, him before
 come with a singing voice.

Know ye the Lord that he is God:
 not we, but he us made;
 We are his people, and the sheep
 within his pasture feed."

Now if all the matter contained in Rouse's first version is inspired, and he has left a good deal of it out of his second, then his second cannot be inspired. And if his second has in it all that ought to be in it, then his first has a great deal too much, and it cannot be inspired. One of them must be wrong; because they differ so much. But in the estimation of Psalmonites, they are both inspired alike; and they never forbear to sing either, because it is human composition. The one that has the greater amount of human composition in it, they sing more frequently than the other. But take the *human* out of them both, and they will have no 100th Psalm, in *verse*; because it is proved that it is human composure, which keeps in existence the Psalms of Rouse—take it out, and they are gone.

Leaving the human out of Rouse's 84th Psalm, it commences thus:—

“ * * * * * ,
 O Lord of hosts, * * !
 * * * * *
 how pleasant * * !”

Is it not obvious, that taking out the human puts an end to it? And we repeat it, that what is essential to the existence of Rouse's Psalms, is not in the Psalms of Inspiration at all:—

“My *thirsty* soul longs *vehemently*—
 An house *wherein to rest*”—

These are some more of the human essentials. Rouse says, “The swallow hath *purchased* a nest for herself;” but in this country, swallows do not buy their nests—“Where she safe her young ones forth may

bring"—Who, but Rouse, would ever have thought of a swallow bringing forth? But then, it is the swallow that buys its nest. What an advantage Rouse had, in that he wrote inspired composition; for otherwise his literary productions would surely have been lost long ere now!—"In whose heart are thy ways." This too, is from his inspired pen—

"Who passing through Baca's vale,
therein do dig up wells."

This is from the same author; it has the true characteristics. And when they dug "up the wells," they would have them out on the ground—they could examine them—put in new bottoms, etc. and then put them *down* again—And who has not heard a congregation boggle at Baca? Because the line has a syllable too little. Might he not as well have said:—

Who passing *on* through Baca's vale?

And surely it would have been altered long ago, if Psalmonites had not considered Rouse's language as the identical language of inspiration? The feeling among them has been—Who would dare to lay his sacrilegious hand upon the sacred text? And this is the fraud, and foolish notion, propagated and cherished among them at the present time.—"The rain that falleth down," is more of this inspired composition. And, "Fills the pools with water;" is more—"They go unwearied." Notwithstanding Rouse's inspiration, I do not think he speaks the truth here.—"They go still forward." So *he* says.—"Before the Lord at length"—from the same authority; and, "Thine anointed dear,"—from the same. Rouse is careful to add at the close of the Psalm, full as much as he omitted at the beginning. His last verse is like his first, nearly all human:—

“O * Lord of hosts,
 that man is * blest,
 Who, * * * * ,
 on thee * doth rest.”

I hope the reader will not become wearied; as it is surely very important to expose the unfounded pretensions of men, who declaim so much against human composition; who indulge so much self complacency on account of their inspired Psalmody; and who practice such deception upon their people. Let us examine, then, another of their inspired songs; the 102d. Of this Psalm Rouse has two versions; and both are very different from the Psalm of inspiration. Neither of them is a translation of that Psalm. And the mere English reader can easily see it by comparing them with the prose translation. He can see that if it is the word of God, they are not. How could they both be a translation of the same thing, when they differ from each other so much? The one says:—

“The pelican of wilderness
 The owl in desert I do watch:”

The other says:—

“Like pelican in wilderness
 forsaken I have been
 I like an owl in desert am,
 that nightly there doth moan.”

Dr. Pressly says, that both these are a translation of the inspired song. But who, except a Psalmonite, would believe him? And who else would believe him, were he to say that either of them is? Of this Psalm also, Rouse has entirely omitted the first verse as it is in the Hebrew Bible. It is thus:—“A prayer of the afflicted, when he is overwhelmed, and poureth out his complaint before the LORD.” Now this portion of inspiration is not in Rouse’s Psalms at all. And there is

in them a vast quantity of matter not in the inspired Psalms at all. Such as—“*I have been forsaken like pelican*”—“*I am like an owl that nightly there doth moan*”—“*Thy wrath and indignation, did cause this grief and pain*”—“*Lift me up on high, cast me down again*”—“*My days are like a shade, which doth pass*”—“*I am dried like the grass*”—“*Thy remembrance, shall continually endure*”—“*For thy servants take pleasure in her rubbish; for her sake.*” When Rouse leaves out, and puts in, so much; and makes his Psalms so much unlike those of inspiration, how can Dr. Pressly, in speaking of them, have so little self respect, as to use the following language?—“*This version, then, the reader will perceive, is a translation of the songs of inspiration; it is a rendering of the word of God, which was given in Hebrew poetry, into English poetry.*” Now how shall we account for it, that in the midst of an enlightened Christian community, Dr. Pressly would venture to publish such a declaration? Can it be that he is so imperfect in knowledge, as to the character of Rouse’s Psalms; or can it be, that he is so imperfect in his love of truth, as to make the assertion while he knew better? And is it possible, that he is ignorant of the character of the Psalms, he has been explaining so long? And yet he says, Rouse’s Psalms “*is a translation of the songs of inspiration—a rendering of the word of God which was given in Hebrew!*” Most astonishing! Will Dr. Pressly tell us what it is in the Hebrew, of which the following is a translation:—

“*When Zion by the mighty Lord
built up again shall be,
In glory then, and majesty
to men appear shall he.*”

Any English reader can see, that if this is a translation

of the Hebrew, the following is not:—"When the Lord shall build up Zion, he shall appear in his glory." And of what is the following a translation:—

"Their prayer will he not despise,
by him it shall be heard."

The last line is just a translation of nothing. "He hath cast his eye downward,"—"The Lord, from his glorious throne, did spy the earth,"—"Groanings of the mournful prisoner—by men appointed to death,"—"That they may declare the Lord's most holy name in Zion, and in Jerusalem, publish the praises of the same, *name*,"—"In troops with one accord,"—"To serve the *highest* Lord,"—"My force he hath abated,"—"Thy years stay from age to age,"—"The firm foundations,"—"Thou shalt endure *for evermore*." Any one that examines can see, that this has been rendered from *nothing* in the Hebrew. And hence it must be a translation of Hebrew *nothings*; for Dr. Pressly says, that Rouse's version is a translation of the Hebrew into English. And we find, that Hebrew *nothings*, when translated by Rouse, amount to a good deal. The Doctor, however, can still make out, that Rouse's Psalms are inspired, for the Hebrew *nothings* will be inspired, and when Rouse translates them they will be still more inspired; so that the Doctor's Psalmody is exceedingly inspired!

In his second version of this Psalm we find a vast multitude of these translations.—"Let my cry have *speedy* access,"—is one. "Consume away,"—is another.—"My bones do burn,"—another. "Wounded very sore,"—another. "My heart like grass doth fade,"—another. "I am grown forgetful to take my daily bread,"—another. "By reason of my smart within,"—another. "Voice of my most grievous groans,"—another. "My flesh consumed is,"—another. "My skin, all parched, doth cleave

unto my bones,"—another. "I watch upon the top of the houses,"—"Sparrow-like, companionless,"—is another. "I am made a scorn all day long,"—is another.—"The madmen are sworn against me,"—is another.—"The men that arose against me,"—is another. "I have eaten up ashes, as if they had been bread to me,"—another. "I made a mixture of bitter tears, in my cup with my drink,"—is another. It is strange indeed, that any man would call this production of Rouse a translation of the Hebrew! The following verse does not give any thing like the true meaning:—

"Because thy wrath was not appeas'd,
And dreadful indignation;
Therefore it was that thou me raised,
And thou again did cast me down."

The sense in the Psalm is very different from this. It reads thus:—"For I have eaten ashes like bread, and mingled my drink with weeping, because of thine indignation and thy wrath!" This makes, "indignation and wrath," the cause of having eaten ashes, etc. but Rouse has it altogether different.

For the benefit of those who cannot sing human composition in the worship of God, it may be well to publish the remainder of this Psalm of Rouse, leaving out what is human. Dr. Pressly and his people can then sing it, without "offering *strange* fire."

"My days are like a shade * * ,
Which doth declining * * * ;
And I am withered * * * ,
* * like * the * * grass.
But thou, O Lord, shalt still endure,
* * * * * * * *
And to all generations * *
* * thy remembrance * * .
Thou shalt arise, and mercy * *
* * * * * Zion * * ;

Her time for favor which was set
 * is * * come * * .
 Thy * take pleasure in her stones,
 Her * dust to them is dear.
 * heathen * * * * ,
 * thy * * name shall fear.

God in his glory shall appear,
 When Zion he builds * * * .
 He shall regard * * * *
 * * the needy's * prayers:
 Th' * * prayer he will not scorn.
 * * * this shall be on record:
 And * * * * *
 Shall praise * * * the Lord.'

He from his holy place looked down,
 The earth * viewed from heaven * ;
 To hear the pris'ner's * * groan,
 And free them that are doomed to die:
 * Zion * Jerusalem * ,
 His name and praise * * * ,
 When people and the Kingdoms do
 Assemble * to * * the Lord.

My strength he weakened in the way,
 My days * * * * shortened:
 My God, * * take me not away
 In mid-time of my days, I said:
 Thy years throughout all ages last.
 Of old thou hast established
 The earth's foundation * * * :
 Thy * * hands the heavens * .

They perish shall, * * * ,
 But thou shalt * * endure:
 As * * thou shalt change them * ,
 And they shall * * be changed *
 But from all changes thou art free,

Thy * * * years do last for aye.
 * * * and their seed * *
 Established shall before thee stay."

All of the inspired Psalm that Rouse has in his, is in the above; and we see the kind of Psalm it is when the human composition is left out. And there is scarcely a word of the human composition, but what changes the meaning; or conveys ideas additional to those contained in the inspired Psalm. Now if Rouse's Psalms are a translation of the Hebrew, there is a great deal in them which must be a translation of Hebrew *nothings*. And can Dr. Pressly prove that the Hebrew *nothings* are inspired? If he cannot, then we may very well doubt the inspiration of them when they are translated by Rouse. And besides, the Hebrew *nothings*, are no part of the inspired Psalm; hence, a Psalm, made up in part, of them translated, cannot be that Psalm. And this is the inspired Psalmody used by Dr. Pressly; a Psalmody consisting in measure, of a miserable translation of Hebrew *nothings*! Well may he publish it; that *he* is free, from the sin of Nadab and Abihu!

Let us next examine Rouse's 145th Psalm. He commences one of his versions thus:—

"O Lord thou art my God and King;"

Now I defy any man, to point out any thing in the Hebrew of which this is a translation. And Rouse shows by his other version, that they are not both a translation. It begins thus:—

"I'll thee extol my God O King;"

Now if this is a translation of the Hebrew, it requires no argument to show, that the other is not. Again Rouse says:—"Thee will I magnify *and praise*;" but this is not in the Psalm. "I will gladly sing unto thy holy name;" neither is this. He says:—"Each day I rise I

will thee bless;" but does not say what he will do when from sickness he is unable to rise. In the Psalm it is:—"Every day will I bless thee." There is no proviso made about *rising*. "I will speak of thy glorious *grace*;" neither is this in the Psalm:

"Thy wondrous works I will record.
By men the might shall be extolled
Of all thy dreadful acts, O Lord;
And I thy greatness will unfold."

If this was found in Watts' Psalms, it would be nothing but human composure. And the following would be like it:—

"And shall sing *praises cheerfully*,
Whilst they thy righteousness *relate*."

And:—"The Lord *our God* is gracious;" would be no better. "But unto *wrath* and anger show;" is more of the same. "Good unto all *men* is the Lord;" is also human, because it limits the goodness of the Lord to *men*; but the Psalm says, "The Lord is good to all." "Thy saints, O Lord, thy *name* shall bless;" is also human; because it is not what is in the Psalm.

"That so men's sons his deeds may know,
His Kingdom's grace that doth excel."

To sing this from Watts' Psalms would just be "offering strange fire before the Lord."

"Thy Kingdom hath none end at all,
It doth through ages all remain."

To those singing this, from Watts', Dr. Pressly would say, "Who hath required this at your hands." And he would put the same query, if the following was sung from Watts':—

"The eyes of all *things*, Lord attend,
And on thee wait, *that here do live*;
And thou in season due *dost send*
Sufficient food, them to relieve."

Yea, thou thine hand dost open *wide*
And every thing dost satisfy
 That lives, *and doth on earth abide,*
Of thy great liberality."

This, in Watts' Psalms, would be strange fire; but Dr. Pressly can sing it from Rouse, with the "sanction of the divine appointment!" Is it not marvellous, to see the unfounded pretensions, put forth by men, on this subject? Dr. Pressly pretends, that he has "the sanction of the divine appointment" for the use of the following also:—

"God will the just desire fulfil
Of such as do him fear and dread:
Their cry regard and hear he will
And save them, in the time of need.
The Lord preserves all, more and less,
That bear to him a loving heart:
But workers all of wickedness
Destroy will he, and clean subvert
Therefore my mouth and lips I'll frame
To speak the praises of the Lord
To magnify his holy name
Forever let all flesh accord."

Dr. Pressly maintains, that all this is inspired; but just let the reader compare the last verse with the words of inspiration:—

"My mouth shall speak the praise of the Lord; and let all flesh bless his holy name for ever and ever."

It will be observed, that all I have written in *italics*, in Rouse, is different from the language of inspiration; and all has the effect of changing, in some measure, the meaning.

Neither is it possible, to sing in the worship of God, Rouse's common metre version of this Psalm, without

being guilty, of what Dr. Pressly calls, "offering strange fire before the Lord." For instance the following:—

"I'll speak of *all thy mighty works,*
which wondrous are O Lord."

And the following is not in the inspired Psalm; and therefore it must be human composure:—

"And I, *thy glory to advance*
thy greatness will declare."

And they who sing the following must be guilty of the sin of Nadab and Abihu:—

"The Lord JEHOVAH unto all
his goodness doth *declare*
And over all his other works
his tender mercies are."

The Psalm does not say, "The Lord *declares* his goodness to all," but that he is actually good to all. It is not the Psalm, but Rouse, that makes God's *mercies* to be *works*.

"The eyes of all *things* wait on thee,
the giver of all good;"

It remained for Rouse to discover that all *things* had eyes. Could any one tell what the eyes of a "potter's sherd" are like? I mean Dr. Pressly's inspired potter's sherd! Again he says:

"Thine hand thou open'st *lib'rally*
and of thy bounty gives,
Enough to satisfy the need
of every thing that lives."

The Psalm does not say anything about opening his hand *liberally*; nor about giving of his *bounty*; nor about enough to satisfy *need*; it is all human, because not in the inspired Psalm. And how Dr. Pressly can sing it, holding the principles he does, is marvellously strange.—
Rouse says again:—

“My mouth the praises of the Lord,
to *publish cease shall never*:—

And this is not in the Psalm at all. And again he says:—

“The Lord preserves all who him love,
that nought can them annoy:—

Which is a notorious falsehood. It is contrary to the whole tenor of Scripture—“Many are the afflictions of the righteous—In this world ye shall have tribulation.” And the godly are annoyed with sin as long as they live. But it is in perfect harmony with the falsehood with which Rouse commences his book of Psalms. Because:

A man hath perfect blessedness
when nought can him annoy:—

But a Psalmody teaching such doctrines is worse than human. And if disposed to deal in harsh insinuations respecting others, we might use the language of Dr. Pressly and say: “Can we for a moment entertain the thought,” that we are authorized, “to come before the Lord with the blind, the halt and the lame? Cursed be the deceiver, which hath in his flock a male, and voweth and sacrificeth to the Lord a corrupt thing.”

The proof then, we see, is superabundant, to show, that Rouse's Psalms, are not the Psalms of inspiration. Because his interpolations do not always speak the truth; and even if they did, they constitute no part of the inspired Psalms. They are complete without them; but his would not be complete without them. Without them his would be no Psalms at all. The inspired, are Psalms *without* them; but Rouse's, are Psalms *only with* them: therefore they cannot be the same. The one, are the Psalms of the Bible; the other are not the Psalms of the Bible; and therefore Rouse's Psalms are not inspired; they are no part of the Word of God; and they must be human composure.

A different course might have been pursued by examining the whole of Rouse's Psalms, and pointing out some of the alterations made in each. It was thought, however, that it would answer the purpose better, to take a few indiscriminately, commencing at the beginning, and point out the great difference there is between them and the Psalms of inspiration. And the result of the examination of these few may be quite sufficient to satisfy the impartial reader, that the Psalms of Rouse are not the Psalms which constitute a part of the Word of God; and that consequently the use of them, is not the use of the Psalms of inspiration.

But again: of some Psalms, Rouse has given two versions; and these often differ; hence they cannot both be the inspired Psalm; and inspiration is claimed for them both alike. Look at his versions of the 25th. In the one it is, "To thee;" in the other it is, "To thee *O Lord.*" Now the inspired Psalm cannot be both these. Again: in the one it is, "O Lord I trust;" in the other it is, "O *my* God I trust." The one, "Let me not be ashamed;" the other, "*My God* let me not," etc. The one, "Let them be ashamed;" the other, "*O Lord* let them," etc. The one, "Show thy ways Lord;" the other, "*O Lord* show *me* thy ways." The one, "Teach me;" the other, "*O* teach *thou* me." It is very plain, that these cannot both be the Psalm given by inspiration. The one, "I wait;" the other, "I wait *expecting.*" The one, "Thy tender mercies;" the other "Thy *most* tender." The one, "*O Lord* forget my sins;" the other, "Let my sins be forgotten;" this does not say by whom. The one, "*Great* goodness;" the other "Goodness." The one, "God is good *and gracious;*" the other, "God is good." The one, "He therefore;" the other, *nothing.* The one, "In which they should go;" the other, 0. The one, "He

will guide the meek;" the other, "The meek *and lowly.*" The one, "In judgment;" the other, "In *just* judgment." The one, "Alway;" the other, 0. The one, "To meek and poor afflicted ones he'll clearly teach his way;" the other, 0. The one, "Paths of the Lord;" the other, "Of the Lord *our God.*" The one, "I thee entreat;" the other, "I *humbly* thee intreat." The one, "And doth him serve;" the other, 0. The one, "And still observe;" the other, 0. The one, "And his posterity shall flourish still;" the other, 0. It surely requires no argument to show, that these cannot both be the Psalm given by inspiration. It is given only one way, and is different from both these. The one, "Fear *him*;" the other, "Fear his *name.*" The one, "*To-*ward the Lord;" the other, "*Upon* the Lord." The one, "Eyes;" the other, "*Waiting* eyes." Now the inspired Psalm does not differ from itself; it is not two things; it is only one. And as these differ, the question is, which of them is the inspired one? No doubt, Dr. Pressly, when he is explaining them to the people, is very careful to point out the inspired Psalm, and to warn them against the one that is mere human composure; lest by singing it, they might be guilty of "offering strange fire before the Lord."

Let us next compare a few verses of Rouse's paraphrases of the 45th Psalm. And in one thing we find they are both alike, neither of them has the first verse of the Psalm of inspiration. And then in the one it is, "My heart *brings* forth;" in the other, "My heart is *in-*diting." In the one, "Good matter *in a song*;" in the other, "A goodly thing." The one has, "I speak the things that I have made;" the other, 0. The one, "My tongue is a pen;" the other, "My tongue shall be as quick as a pen." The one, "Grace in thy lips doth flow;" the other. "Store of grace *is infused into* thy lips." The one:—

“*Appear* in dreadful majesty,
and in thy glory bright.”

But the other has nothing corresponding to this call. In the one there are two calls, one, to “gird on the sword,” and another to “appear;” but in the other there is only a call to “gird on the sword.” The one has “Things fearful;” the other, “Things great and terrible.” It may be said, that these are very much alike. But then, they differ; and which is the language of inspiration? If, “Things fearful,” is the language of the Spirit, then, “Things great and terrible,” is not. And not only does the language differ, but the ideas conveyed by it are different. And so it is, in every other case of disagreement, however small, if the one is the Psalm of inspiration, then the other is not. Again, the one says, “Arrows *sharply* pierce;” the other, “*Shall* pierce;” and no *sharply* to it. The one, “And under thy subjection;” the other, “Whereby into subjection.” The one, “*Do* bring;” the other, “*Shalt* bring.” The one, “Royal seat;” the other, “Throne of might.” The one, “Of myrrh and sweet spices;” the other, “Of aloes, myrrh and casia.” The one, “Glorious train;” the other, “Women honourable.” The one, “Waiting stand;” the other “Were at hand.” The one, “The queen;” the other, “Thy fair queen.” The one, “Forget;” the other, “*Must* forget.” The one, thy people;” the other, “*All* thy kindred.” The one, “Father’s house;” the other, “Father’s house *most dear*.” The one, “Thy beauty shall be vehemently desired;” the other, “Thy beauty shall be delightful.” The one, “With a gift;” the other, “With gifts and offerings great.” The one, “The daughter;” the other, “Behold, the daughter.” The one, “She cometh;” the other, “She shall be brought.” The one, “The

virgins;" the other, "Her fellow-virgins." The one, "Joy;" the other, "Great joy." The one has:—

"Instead of these thy fathers dear;"—

And the other has:—

"And in thy father's stead,"

Thus the one says, "Thou mayest take thy children instead of thy *father*;" and the other says, "Thou mayest take thy children instead of thy *dear fathers*;" and which of them is the inspired one? The correct answer is, *neither*. Because the inspired Psalm does not say, "Thou mayest take," at all. It just says, "Instead of thy fathers shall be thy children." Were we to examine every Psalm of which Rouse has given two versions we would find, that these differ very considerably from each other. But the inspired Psalm never differs from itself, it is always the same. These, then, that differ from each other cannot both be a translation of that Psalm. And which of them is, would be difficult to tell; because the one has just as good a claim as the other.—The next time Dr. Pressly calls upon his congregation to sing from Rouse's 45th, we advise him, to inform the people, which of the paraphrases is the inspired Psalm, as it is impossible for them both to be such. And in relation to the one he selects as inspired, let him not deceive the people any longer, with mere *sounds* of orthodoxy, but honestly *prove*, that it is really the Psalm given by inspiration. If he cannot *prove* this, then, he and his people, according to his views, are guilty of the "sin of Nadab and Abihu;" and "offer strange fire before the Lord," when they sing Rouse's 45th Psalm.

CHAPTER III.

ROUSE'S PSALMS A PARAPHRASE—PSALMONITES GUILTY OF ADDING TO THE WORD OF GOD—HUMAN COMPOSURE.

WERE we to examine Rouse's entire Book of Psalms, we should find the same indubitable marks of imperfection. As in the few already examined, we should find enough to prove, that they are not, in the full sense of the phrase, the production of the Spirit of God—not the Psalms of inspiration; and that they constitute no part of the Bible. But though this is the case, yet Neodists can use them; because they do not believe there is any authority requiring a greater degree of inspiration in their Psalmody, than in their sermons and their prayers.—They can use them, though they do not receive them as the songs penned by inspiration, inasmuch as they are believed to teach, (with a few exceptions,) what is agreeable to the Word of God. And this is all that can justly be claimed for these Psalms; that in the form of a paraphrase, they generally set forth truth revealed by inspiration. But at the same time it is surely improper to consider this paraphrase as the Word of God. A paraphrase of the Scriptures has never been taken for the Scriptures themselves. And Rouse's Psalms, until of late, were never considered as any thing more than a paraphrase. This is the name by which they were first known; and by which they were authorized in the Church of Scotland. That Church did not even call them a version: because a version may mean a literal

translation: but a paraphrase never has this meaning. Hence they always called them a paraphrase: showing that they did not consider them a translation of the Book of Psalms. And these two terms are understood to be quite different in meaning, when used in relation to the Scriptures. A *translation* of the Scriptures is quite a different thing from a *paraphrase*. And it is important to have a correct idea of their difference. What, then, is meant by *translating*? We ought to have some definite meaning attached to this. Translate means, to transport, to transfer, to convey, to carry over, etc. But it always retains the idea of transfer: that something is conveyed from one place to another. Now, when a man translates from Latin into English, what does he do? He conveys something from the Latin to the English; and what is it? Is it the language, or is it the ideas? It must be the ideas set forth in the Latin that he conveys to the English: because if he gets no ideas from the Latin, he cannot translate at all. Give a man who does not understand Latin, these words, *homo est mortalis*, and tell him to translate them into English: and he cannot. Why? because they give him nothing to convey over to the English. He gets from the words no ideas. And though he has the words, he has nothing that he can take over and put in the English. But tell a man who understands Latin to translate these words, and he can do it. Why? Because he gets from them something that he can carry over to the English. From *homo*, he gets the *idea* of man; from *mortalis*, he gets the *idea* of mortal; and *est*, couples them together. These *ideas* then he carries over to the English; and there, they are, *man is mortal*. The ideas set forth in the Latin language, he translates, or carries over and sets them forth in the English language. To translate, then, is to set forth the

ideas contained in one language, in some other language. It is a transfer of ideas; not a transfer of language. A translation, then, to be strictly a translation, must set forth just the ideas contained in the original, no more, and no less. This is a literal translation. But the ideas of the original may be set forth in combination with a great many other ideas: this is not a *translation*; but a *paraphrase*. It aims at giving the sense without a literal rendering of the original. There is no restriction as to the number of words or ideas; few or many may be used without any regard to the number in the original. And so also, there may be a great deal of explanatory matter introduced, not contained in the original at all. But this and the original are not one and the same thing, only in different languages. The paraphrase has in it a great deal which is not in the original. And if the paraphrase were translated into the same language with the original, it would then be, from that original, a very different thing. And so, if a competent Hebrew scholar, who had never seen David's Psalms, would take Rouse's Psalms, and translate them into Hebrew, they would scarcely be like David's Psalms at all. And the Church of Scotland knew this well. They knew that Rouse's Psalms were nothing but a paraphrase; and they called them nothing else. And it is remarkable how Dr. Pressly conceals this fact when he brings forward the authority of that Church on this subject. And also, how by artfully combining his own language with their language, he represents them as using the word *version*, instead of the word *paraphrase*. On page 116 he says, "After receiving the recommendation of the Westminster Assembly of divines, this *version* was brought before the Church of Scotland. And after being examined with particular care by her

Judicatories, it was finally, in the year 1649, adopted by the General Assembly of the Church of Scotland, as being 'more agreeable to the original text,' than any version heretofore prepared." But we find from the record, that the General Assembly of the Church of Scotland in this case, did not call Rouse's Psalms a version, as the Doctor represents; but uniformly called them a paraphrase. Touching them there are several acts; and in all they are called a *paraphrase*. One is, an "Act for revising the *paraphrase* of the Psalms brought from England, with a recommendation for translating the other Scriptural songs in meeter." Another is, an "Act for examining the *paraphrase* of the Psalms and other Scriptural songs." Another is, an "Act of the Commission of the General Assembly approving the New *paraphrase* of the Psalms in metre." "The Commission of the General Assembly having with great diligence considered the *paraphrase* of the Psalms in metre,—do approve the said *paraphrase* as it is now compiled,—hereby authorizing the same to be the only *paraphrase* of the Psalms of David to be sung in the Kirk of Scotland: and discharging the old paraphrases, and any other than this new *paraphrase* to be used—after the first day of May, in the year 1650." How very different this is from Dr. Pressly's representation. He represents them as legislating concerning a version, or translation of the Psalms; but they say they are legislating concerning a *paraphrase* of the Psalms. And how different his language is from theirs! He brings them forward as authority; and he is afraid to use their language! He does not use the word paraphrase even once. He knew it would not answer his purpose. He wished to have it believed that his Psalms were the word of God: but were he to call them a paraphrase this would defeat his

design. And hence he has to adopt an entirely different phraseology from that of the Church of Scotland: proving thereby, that his views are entirely different from theirs on this subject. And then from a misrepresentation of their language he draws a conclusion to suit himself. Because he has offered no proof; but merely stated some historical facts, when he comes to the following very logical conclusion: "This version then, the reader will perceive, is a translation of the songs of inspiration." How perceive it? Is it because the English Parliament "recommended *the Psalms published by Mr. Rouse*, to the consideration of the Westminster Assembly; and this Assembly recommended the use of them; and after they were revised, the Church of Scotland authorized them under the name of a paraphrase? Is this the reason why "the reader will perceive they are a *translation* of the songs of inspiration? It is verily so! This is all the proof the Doctor brings in order to show that they are a translation! And the best he can bring from the authority of the Church of Scotland to sustain his views, is, that she considered this paraphrase "more agreeable to the original text," than any heretofore prepared. This is saying a great deal for him! Is it not? But the Doctor is careful not to call it a paraphrase: had he done so, he could not, then, have said it is a translation. And had he not misrepresented the Church of Scotland, he could not have said, from her legislation, "the reader will perceive it is a translation." O no! Dr. Pressly dare not call his Psalmody by the name which the Church of Scotland gave it, when she authorized its use! And it is obvious he claims for it what that Church never did, viz: that it is the word of God. It is an invention of more modern date, to elevate Rouse's Psalms to the rank and authority of the divine Word.

And the brief examination which has been already made is sufficient to show that it is by no means entitled to this rank. Rouse has omitted quite a quantity of matter contained in the book of Psalms. He has lopped off all the inspired titles: the word *Selah* which occurs frequently in the inspired Psalms, he always leaves out; and a great deal more which was given by inspiration. And he has added an enormous quantity of his own thoughts and explanations; according as he understood the passage before his mind. And very often where he does attempt to give the truth of inspiration, it is in such uncouth expressions, and such an awkward construction, that it is almost as good as lost. And thus, not unfrequently, instead of the sublime passages given by the Spirit, we have nothing but the beggarly elements of the human brain! And yet this is what Psalmonites would palm upon the world for the word of God! Verily they are culpable in no small degree in this matter. And it is surely time that this fraud should be exposed, and banished from the Christian Church. A grosser deception has hardly ever been practised upon any people, than this of teaching them that Rouse's Psalms are the word of God. And yet it is inculcated upon them from their very infancy. In public and in private; in the family and in the pulpit; their spiritual guides teach them, that Rouse's Psalms are truly and properly the Psalms of inspiration. And they will stand up in open day, and explain Rouse's Psalms just as if they were the word of God! And who has not heard them quoting from Rouse's paraphrase to prove the doctrine they were preaching? Why it is with them a common practice. Suppose that they were teaching that the good man will not only pray, but will also look for an answer to his prayers, they would prove it by the example of

the Psalmist, saying: "I early will direct my prayer to thee, and looking up, *an answer will expect?*" They would prove it with a quotation from the Bible, which is not in the Bible at all! As I heard a divine of considerable distinction prove that the Redeemer would crush all opposition, by quoting the words: "Thou shalt *as with a weighty rod of iron* break them all; and as a *potter's sherd* thou shalt them dash in pieces *small.*" Indeed some of them prove nearly every thing by quotations from this paraphrase, without ever quoting scripture at all. How exactly the Saviour's language applies to them: "In vain do they worship me teaching for doctrines the commandments of men!" And Dr. Pressly, in his work on Psalmody has contributed in no small measure to propagate this impious fraud—to encourage and foster this cunning deception which is practised upon the people. He every where represents Rouse's paraphrase to be the word of God.

On page 129, he says, "The songs are a part of that Scripture in relation to which it is said, 'All Scripture is given by inspiration of God.'" And on page 142, he says, "These divine songs, not merely as to their matter, but as divine songs, were given by inspiration of God." And on page 131, he says, "The language of this Psalm is not our language; nor are we to assume it as our own. It is the language of the Spirit of God." And on page 180, he says, "This book is the production of the ever-blessed Spirit, and bears upon it, in characters of light, the impress of his own infinite wisdom. It is the WORD of God. Of no other collection of Psalms, or Hymns, can it be said without daring presumption, this is the Word of God." And surely Dr. Pressly is guilty of this daring presumption when he says of Rouse's paraphrase, "this is the Word of God!" Verily it is a daring

outrage committed against God: against the Word of God: against the Church of God: and against everything sacred! And again on page 89 he says, "In these sacred hymns we have not an exhibition of human views of divine truth, which may be correct, or be erroneous; but we have the Word of God itself, which is pure as silver tried in a furnace of earth, purified seven times." And again: "This book is the workmanship of God, the production of infinite wisdom." Perhaps the Doctor would deny that he uses this language in relation to Rouse's Psalms. Well if he does, it will be an admission, that the language is not applicable to them: and this an admission, that they are not inspired. And it will follow that he is guilty of all that we alleged could be proved: that his practice contradicts his principles: that he disobeys what he believes to be the will of God: and uses a Psalmody for which he says he has no authority. And were Dr. Pressly to say, that he uses this language in relation to these Psalms, the christian public would surely be astounded. Were he to say that Rouse's paraphrase is the "workmanship of God," that public would at once pronounce it a most scandalous falsehood! Rouse's paraphrase the "workmanship of God!" Would any man dare to say it? And if none dare say this, none dare say these Psalms are inspired: for what is inspired is the workmanship of God. But though the Doctor does not say just in these words, "Rouse's paraphrase is the workmanship of God;" yet it is implied in all his language on this subject. And I need not say implied, for it is as good as expressed. Look at his language: "This version, then, the reader will perceive is a translation of the songs of inspiration. It is a rendering of the Word of God which was given in Hebrew poetry, into English poetry." And on page 178, he says, "But to call the

divine songs in this version "Rouse's Psalms," as some are pleased to do, is to evidence gross ignorance, or something worse. There would be equal propriety in calling the Bible, in our common translation, the Bible of the translators instead of the Word of God." Thus he puts Rouse's paraphrase on a perfect equality with our common translation of the Bible! And teaches, that the one has as good a claim to be called the Word of God as the other! And when a man does this, what might we suppose he would not do in order to support his own views? And if Rouse's version ought no more to be called Rouse's Psalms, than the common translation ought to be called the Bible of the translators; then Rouse's version ought no more to be called a paraphrase, than the common translation ought to be called a paraphrase. But all admit, it would be a slander upon the Bible to call our common translation a paraphrase: and according to the Doctor it would be equally so to call Rouse's version a paraphrase. Ah! ye Scotch, ye are guilty! Thus Dr. Pressly, in the plenitude of his authority, "or something worse," undertakes to rebuke the venerable Church of Scotland, for miscalling his inspired Psalmody. It is remarkable to what lengths men will go when laboring to support false notions. By misrepresentation he attempts to bring in these venerable fathers to support his groundless assumption; and when they are too honest to do it, he rebukes them sharply for their integrity. In his opinion they manifest "gross ignorance, or something worse!" He is quite offended because they call things by their right names. And since the Doctor is offended, if we call Rouse's Psalms Rouse's Psalms, what shall we call them? We have seen, and any man that examines can see, that they are not the Psalms of inspiration: not the Psalms of the Bible and what shall

we call them? Were we to adopt the language of the Church of Scotland, and call them a paraphrase, the Doctor would still be offended, and what shall we call them? I suppose the Doctor would be pleased to have them called David's Psalms: just as the Papist is pleased to have his Church called the Catholic Church. But then there is great danger in mis-applying names. People are often brought, in this way, to take things for what they are not. Men have brought in errors by wrapping them up in the language of truth. And thus Rouse's paraphrase is palmed upon the people for the Word of God by speaking of it in language which is applicable only to that word. By this means, among Psalmonites, the book of Psalms is in a great measure, neglected, and Rouse's paraphrase foisted into its place. They can recite to you large portions of the paraphrase while they could not quote a single verse from the Psalms. They have literally "made void the law by their tradition,"—they have set aside the word of God and adopted Rouse's paraphrase in its place. It is a notorious and incontrovertable fact, that they are in the constant and regular practice of taking Rouse's paraphrase for the word of God. And if they have not entirely set aside the Book of Psalms, they have at least added to the word of God Rouse's entire collection of paraphrases: for they do positively esteem and use these paraphrases as of equal authority with the Scriptures: so that, to God's word they have actually added this entire book! And yet, these are the very people who accuse Neodists of adding to the word of God, merely because they sing hymns! But look at the difference! Neodists never pretended, that their hymns were the word of God: they never pretended that Watts' Psalms were the word of God. And hence they never were, in any way guilty of adding to the

word of God. But Psalmonites do pretend that their Psalmody is the word of God, though it is not. They say it—they practice upon it—they preach upon it—they proclaim it everywhere. And thus they add a whole book to the Bible, which is not in the inspired Book at all! And if this is not “arrogating to themselves the prerogative of Jehovah!” what is it? And if this is not “offering strange fire before the Lord!” what is it? And if this is not “building an altar of one kind of stone instead of another!” what is it? And if this is not “offering a pig instead of a kid!” what is it? When they thus take the liberty of adding a whole book to the word of God, they surely ought to be able to answer the question; “Who hath required this at your hands?” The people I know have done it ignorantly; and perhaps also their rulers: and it is sincerely hoped, the awful denunciations of the Book of Revelation are not visited upon them. But though they do it ignorantly, their conduct in this matter is surely very culpable. Teaching that such a composition as Rouse’s paraphrase is given “by infinite wisdom”—“is the workmanship of God!” O, horrible! How much short is it of blasphemy? So derogatory to the wisdom of Heaven—so slanderous to the word of God—and so destructive to the cause of truth! If I could assume like Dr. Pressly, that I am authorized to act for the Protestant Church of Christ, then I too, in the name of that Church, would protest against this Bible-dishonoring imposture, which is practised so unblushingly in this christian enlightened land!

But in another way we may very easily prove, that Rouse’s paraphrase is not the word of God, inasmuch as it is nothing but *human composure*. That it is this, and nothing but this, we can show from the authority of Dr. Pressly himself. And the authority of a man who pre-

sumes to act in the name of the Protestant Church of Christ, is surely no mean authority. The Catholic can prove any thing when he has the authority of the Pope on his side. And what may I not prove when I have the authority of the *Pontifex maximus*, "of the Protestant Church of Christ," on my side? And now for the proof. On page 26, the Doctor says, "Human composure is any thing composed by men." That is the plain truth. No matter what may be the subject-matter of a composition, nor the source whence the materials of which it is formed are drawn, if it has been composed by man, it is to all intents and purposes, a "human composure." Now observe, "Human composure is any thing composed by men:" and also: "if it has been composed by man, it is to all intents and purposes a human composure." What is it to *compose*? It is to arrange ideas, congruously, in suitable language. This may be done in the mind without writing. But the common meaning of *compose*, is to write something, i. e. to set forth ideas orderly, in suitable language. But there can be no composition without the use of language. You may collect ideas: but that is not composing. You may obtain ideas by study: but that is not composing. You may have a great mass of ideas, but have no composition. You see, then, that getting ideas is not composing; having ideas is not composing. But setting forth your ideas orderly, in suitable language, is composing. Hence, composing consists in *using language* appropriately to express or set forth ideas. It is like making a coat. You may collect the materials; you may get the cloth; you may cut it out; you may even lay the pieces together in their proper places; and you may get the thread too; but all this is not making the coat. You must *use* the thread so as to fix the parts fitly together.

And *using* the thread in this manner is making the coat. And the man who *uses* the thread, is the man who makes the coat:—it is *his making*, no matter what may be “the source whence the materials of which it is formed are drawn.” And as making a coat consists in using thread appropriately; so composing consists in *using language* appropriately. And as the *making* is the man’s who *uses* the thread, so the *composition* is the man’s who *uses* the language. Who used the English language then in composing Rouse’s paraphrase? Was it an inspired man, or an uninspired man? No inspired man ever wrote in the English language. They all wrote either in Hebrew or Greek. Hence, no inspired man ever *used* language in composing this paraphrase; and hence, no inspired man ever composed it: hence too, it was an uninspired man who used the language, i. e. composed this paraphrase: and thus, it must be *human composure*: for the Dr. says, “human composure is any thing composed by man.” Whatever man composes is human composure, i. e. whatever writing is framed by man’s use of language, is human composition, no matter where he may have got his ideas. Now let us apply this to the case of Rouse. He sits down to write his first Psalm; and the question is, whose composition will it be when it is written? Will it be his or the composition of the Spirit? Does Rouse speak as the Spirit gives him utterance? No: for then he would be an inspired man. He does not get his language, then, from the Spirit. But though he is not inspired, he may get his ideas from the Spirit, by examining what the Spirit has said in the Hebrew, or he may get the ideas from the prose translation. And in this way he may obtain the ideas from the Spirit. But the giving of these ideas is all that the Spirit does in the matter. He gives the ideas and Rouse has to do the

rest. Rouse has to set forth these ideas in the use of appropriate language, i. e. he has to compose. And in his using language, he has to be guided by human wisdom alone. The Spirit has nothing to do with this, i. e. He has nothing to do with the composing: it is the product entirely of man's wisdom. And thus we see, that the composition is wholly from Rouse; while the ideas may all be from the Spirit of God. Man, and only man composed it. And the Doctor says, anything composed by man, is "human composure." Thus we see, that Rouse's first Psalm is composed by man; and that it is human composure. And every other one of his Psalms is composed by man; and every one of them is human composure. It is absolutely impossible for them to be any thing else, according to the Doctor's definition of human composure. And he understands by "human composure," a composition not having anything in it from God; but that all it contains is from man; wholly from man. He calls it man's production, meaning, that all that it is, and all that it has, is from man: that in toto it is of man, and of man alone. And thus again we bring against him what we alleged, that he is guilty of using a Psalmody entirely from man; and for which he says he has no authority!

But again: He says, "In truth, a poem composed by man, and a human composure, are phrases which if not tautological, certainly approximate so nearly to that character, that it would require very accute logical powers to detect the difference in their import." According to this a poem composed by man and a human composure are one and the same thing. Well, when Rouse composed his first Psalm, by whom was it composed? Was it composed by a man or was it not? If it was composed by a man it is human composure. And

Dr. Pressly must prove, that the man who composed Rouse's Psalms, was not a man, before he can make them out anything but human composure. There is positively nothing plainer than this. And by human composure the Doctor means, what is merely from man: and thus again, we see, that he uses a Psalmody for which he says he has no authority.

But again; the Doctor says, "If the poem as such is the production of man——it is certain that, if plain language is to be understood according to its natural acceptation, it is, a human composure." Here he says, if the poem, as a poem, is the production of man, it is "a human composure." Now all Rouse's Psalms, as poems are the production of man. Take Rouse's first Psalm; it is essential to it, that it be written in the English language: it is essential to it, that it be in Iambic verse in that language. Its existence as a poem depends on these. Take these away and it would cease to be. These essentials then, are the production of man. No inspired man ever wrote a poem in Iambic verse in the English language. All such poems must have their existence from uninspired men. And hence Rouse's first Psalm, "as a poem," is from man: what makes it a poem is from man: and therefore it can be nothing but "a human composure."

Another position of the Doctor's is, that every poem not found in the Bible is human composure. His words are; "The sentiments contained in the poem, if you please, may all be gathered from the Bible; but the poem itself is not in the Bible." Well then, are there any of Rouse's poems in the Bible? Where could we find one of them? Suppose we could find the ideas contained in Rouse's poems in the Bible: but then the ideas are not the poems. The poems are compositions constructed

according to the rules of versification in the English language. But where could we find one of these in the Bible? Why the Bible was written many hundreds of years before the English language was in existence. And hence it is impossible for an English poem, as such, to be in the Bible. That that is essential to it, as an English poem, renders it impossible for it to be in the Bible; the ideas may, but the poem itself cannot be there. And the Doctor says, the poem itself must be there or it is "a human composure." "The sentiments," he says, "may all be gathered from the Bible; but the poem itself is not in the Bible;" and thus he proves it to be human composure. And thus he proves, that every one of Rouse's poems can possibly be nothing else but, *human composure*. And indeed all that he says, about human composure proves the very same thing. He absolutely sweeps clean away the whole foundation of pretence for the inspiration of his own Psalmody; and leaves the entire Psalmonistic cause a hopeless, total wreck! And thus, viewing these Psalms of Rouse as we may; and also by the authority of Dr. Pressly himself, we find they are nothing but "human composure." And Psalmonites may cease their cry against the use of uninspired songs, and human composition; for in all they say they are only condemning themselves. And when you hear one of their preachers commencing a harangue on Psalmody, you may just set it down, that he is going to blacken his own character; for every word he says to condemn others is applicable to himself.

I have however, a better opinion of the Doctor's Psalmody than his definition of "human composure," would make it. His definition would make it to be, not from Heaven but of men. For he means by "human composure," something from man: entirely from man.

Something of which man is the sole origin and author. Such compositions he styles: "The productions of uninspired men. The effusions of pious well-meaning, but fallible men:" obviously meaning that they have nothing to do with divine inspiration. For if this is not his meaning, it will be an admission, that songs composed by uninspired men, may nevertheless, in one respect, be inspired. It will be an admission, that the truth set forth in the song, may be the truth of inspiration; while the language or composure, is merely human. And hence, that it is an inspired song as far as this truth, or subject-matter is concerned: because it contains and sets forth inspired truth. And if the subject-matter is inspired, that is enough: the song is an inspired song. For every body knows, and the Doctor admits it, that the composition has its character from the subject-matter. Every song, then, having for its subject-matter inspired truth, is in reality an inspired song. But the Doctor denies this. He maintains that a song composed by an uninspired man can in no sense be an inspired song. All such songs he holds to be uninspired—that they are from man—that they are, what he loves to call "human composure." His Psalmody, then, I think is better than his definition of "human composure," would make it. For his definition would make it, to be human, both as to the language and also as to the ideas. Every composition consists of these two parts—ideas and language. And the one may be of inspiration; while the other is of man. It may be inspired truth clothed in such language as human wisdom thinks best. The composition is human as far as the selection and arrangement of the language is concerned: but as far as the ideas, or the matter is concerned it may be inspired, or divine. It is important to bear in mind, then, that every composition consists of

two parts; the language and the ideas: and the one may be from Heaven, while the other is of men. The matter of the composition may be from the Spirit; and the language be from man. Such a composition, then, in one respect will be human; and in another respect it will be inspired, or divine. And it is its *matter* that makes it different from every other composition of man. As to the language, or composing, or composure, it is like every other human composition: but as to the *matter*, it is unlike every other human composition. It is its *matter*, then, that gives it a distinctive character: that makes it the kind of composition that it is. Just as it is the matter of any composition that gives it a distinctive character. There may be many compositions, each having its distinctive character, all written by the same author. Dr. Comstock may have one composition on Philosophy, another on Botany, another on Geology, and another on Chemistry. Each one has its distinctive character: it is different from all the others. But it is not the composure that makes it different. In this respect they are all alike: for they are all the composure of Dr. Comstock. It is the subject treated, or the matter of the composition, that makes the one a Geological treatise: the other a treatise on Philosophy, etc. And so in a treatise on divine things; it is not the composure; but the subject treated, or the matter of the composition, that gives it its distinctive character: that makes it not a human, but an inspired, or divine composition. It is not usual however, to call such a work, "a divine work, or a divine composition: just as it is not usual to call a treatise on Chemistry, a chemical work, or a chemical composition;" yet in each case it is the *matter* that gives to the composition its distinctive character, name that composition as you may. And though it may not be customary, yet it does

not conflict with the principles of truth, to call a treatise on divine things, "a divine composition." Why may we not call a composition according to its distinctive character? If its character is divine, why not call it such?—If the rose has its distinctive color from the petals, and the petals are red, why not call it a red rose? Why call it white? And if the composition has its distinctive character from the matter, and the matter is divine, why not call it a divine composition? Now Dr. Pressly admits, that the rose has its distinctive color from the petals, and that the petals are red; but he solemnly protests against calling it a red rose; and maintains, that it ought to be called white. In other words, he admits, that the composition has its distinctive character from the matter, and that the matter is divine; but protests against calling it a divine composition. Here are his words: "True: it is the subject matter of any composition, in prose or verse, that gives it its distinctive character." Here he admits that if the matter is divine, the composition has the same character. And yet on the very next page he protests against calling it according to its character. He says, Dr. Ralston "maintains, that a composition, which has been written and arranged by man, provided the matter of it be taken from the Bible, is not a human composure, but is divine." And then he says, "according to this every evangelical sermon," etc. "in the world, is a divine composition! Against such an abuse of language, for the purpose of elevating the compositions of men to a level with the word of God, I enter my solemn protest." We find, that the Doctor is a great *protester*; and no wonder when he ranks himself at the head of the Protestant Church, and acts in her name! But then his Highness ought to be careful not to protest against himself. For here he protests against the very thing he

admits. He admits the composition to be divine, and then protests against calling it so! He admits the matter to be from the Bible: hence it is divine matter; he admits the composition has its character from this matter; and hence it is divine composition; and then solemnly protests against calling it such—protests that it is no such thing! O consistency! how lovely thou art!

But why does the Doctor raise such a cry about “elevating the composition of men to a level with the word God?” Why does he again lift up his voice, and from his *cathedra pontificia*, exclaim “In the name of the Protestant Church of Christ I protest against the principle, which maintains that the one can with any propriety be elevated to a level with the other.” What is the use of these solemn protestations against a principle which nobody holds except infidels? The Doctor is the first, in this controversy, to advance such a principle. But then, it will give some show of plausibility to his reasoning, when he cannot confute his opponent, to raise up something that he can confute, attack, and overthrow it. And then, too, it will be advantageous to his cause, to represent his opponent as holding principles which all good men condemn. But the cause of truth does not need such a mode of defence. And neither the venerable Dr. Ralston, nor any other writer on this subject, has ever maintained that the compositions of men were of equal authority, or on a level with the word of God. They only maintain that a composition, the subject of which is divine, is not, in every respect, a human composition: i. e. that such a composition is not wholly from man: but that it sets forth divine truth, though the medium of conveyance is human composure. And hence, as Dr. Pressly admits the composition has its character from this divine truth, that it may properly be called a divine com-

position; though they do not consider it on a level with the word of God: no more than they consider Rouse's paraphrase of equal authority or on a level with the word of God, while the subject matter of that paraphrase may be divine. The word of God is in every respect divine: but such a composition only in one respect, i. e. on account of the subject matter it contains. You have two silver cups; the composition of both is the same. You fill the one with water and the other with wine. Then, the one you call the water-cup, and the other the wine-cup. Neither of them has its distinctive character from its composition, which is silver, but from what it contains. The water-cup is so called because it contains water: the wine-cup is so called because it contains wine. So you have two compositions, the one on a divine subject, the other on a human subject. And you call the one a divine composition on account of what it contains; and the other a human composition on account of what it contains. But miraculous power could form another cup, not of silver, but of wine itself. This is a wine cup independently of what it might contain. You fill it with wine, and it is still a wine-cup, in every respect: both on account of what it contains; and also on account of its own composition. The first wine-cup is not equal to this one nor on a level with it; though they both have the same name. Nor have they the same name on precisely the same account. The one represents divine truth set forth in divine composure: the other divine truth set forth in human composure. In the one case you have a Divine Composer on a divine subject: in the other, you have a human composer on a divine subject. The composition of the one will be superior to the composition of the other. The one will be infallibly correct: while the other will be liable to the blemishes of human im-

perfection. The human composer, while handling his divine subject, may likely mar and disfigure it much, on account of his imperfection; just as Rouse has done, while handling the divine subjects contained in the book of Psalms. But though the subject may bear the blemishes of human weakness it is a divine subject still. And though the composition is not inspired in the full sense of the word, yet it is inspired as far as the subject-matter is that of inspiration. And this is what we say of Rouse's Psalms, that they are not inspired in the same sense in which the word of God is inspired, but only so far as they set forth inspired truth. The inspiration of the one is plenary; the inspiration of the other is only partial. Rouse's Psalms are not entirely from man, as Dr. Pressly's definition of "human composure" would make them. They are not the word of God, yet they contain much inspired truth: it came from heaven: it is precious and divine; though we do not find it in precisely the same state as it is in the pure word of God.

You pass along the pleasant vale, beautified with the various flowers that smile forth from beside your path. You see before you on a gentle elevation, the verdant grove, in all its inviting and luxuriant loveliness. Delighted you enter; and as you pass up, the ear is charmed with melody and song, poured forth by the feathered songsters of the wood. You reach the opening above; and lo! at your feet there lies a spacious crystal fountain. The margin, all around, is adorned with the choicest verdure and bloom. The myrtle, palm, and amaranth, the eglantine and rose. And the clear rocky bottom of gems and gold pours forth a constant, pure, pellucid stream, in that sparkling fountain, ever flowing, and forever full. With pleasing admiration you stand and gaze into the clear sparkling pool; and the sweet voice of the

water nymph calls you to drink. You quaff it, and O how refreshing! how exhilarating! how healing! But again, you are gone from the crystal fountain and the pleasant grove. And in your perambulations through the hills and valleys you light upon a stream; from it you take to quench your thirst, and you are delighted; for by its peculiar flavor you know it to be the healing water from the crystal fountain. But then it is impaired in its purity: earthy sediment has mingled with it in its passage from the fountain; and to have it in its unmingled purity you must repair to the crystal fountain itself. Again, you pass on to the dwelling of your friend; and in his kindness he offers you the cup of hospitality: again you are delighted! he too has been at the crystal fountain; and the same healing water is here to cheer your heart. But then it is not in its purity; it has received something of the vessels tang from which it is dispensed: and to have it free from all admixture, you must repair to the chrystal fountain itself. The water may be found in other places; but only at the fountain can it be had in its unmingled purity. But notwithstanding, you always know, and are delighted with the healing water from the crystal fountain!

And thus it is with the word of God and the people of God. It is to them a crystal fountain, full of the pure unmingled water of life. This healing water is pleasant and refreshing to them, wherever it may be found, even though they do not always draw it unmingled from the fountain itself. The compositions of pious men; their exhortations their prayers, their hymns, their sermons, etc. are the various channels and vessels by which this healing water is dispensed. It is true, these vessels are constructed by human wisdom; and the healing water in passing through them may be marred in its purity, there may be

earthy sediment or the vessel's taint, but it is the same water of life still. These religious compositions, then, that are filled with divine truth, are not the mere productions of uninspired men, as Dr. Pressly represents them. If they were, how could they edify and comfort the people of God? If they contain no divine truth, which must be the case if they are the productions of uninspired men, of what profit can they be to His children? It is man merely that speaks to them, and it is of little moment what he may say. If such works as Baxter's *Saint's Rest*, and Flavel's *Fountain of Life*, are the mere productions of uninspired men, i. e. if they do not contain divine truth: if it is not God who speaks in them to the pious soul, how is it, that that soul is so delighted in their perusal? If they are merely man's production, how can they afford any foundation for the faith, the hope, the joy, the comfort, of the godly man? O no! it is not man's productions, but divine truth, that awakens and sustains these heavenly emotions in the pious heart. And how could the people be edified by the preaching of the Gospel, if the sermons are nothing but the productions of uninspired men? How could the words of the preacher have any effect, if what he says is merely from himself? His sermon is his own composition, and if it is therefore a mere "human production, or the effusion of a pious well-meaning, but fallible man," as Dr. Pressly teaches, who cares for aught that the preacher may say? or how will *his* sayings sanctify and save the souls of men? And if his sermon is the production of man, then it is man's gospel that he preaches, and not the gospel of God! O surely! a gospel sermon is not the production of an uninspired man! Is not the minister of the gospel an ambassador for Christ, beseeching the people in Christ's stead to be reconciled unto God? And is all that he

says from man? Is it a proclamation from man, when he tells them, that God is reconciled—that He is ready to pardon—that He would rather they would turn to him and live? When he tells them that heaven's gates are opened for every repenting and believing sinner—and that there is a pure, peaceful, happy home for all the children of God? Is this all human? Is it the production of an uninspired man? Or is it not rather the production of the Spirit of God? Is it not divine truth that such a sermon presents to the people? And yet Dr. Pressly solemnly protests against calling it a divine composition, and would have us to believe that it is nothing but the production of an uninspired man! Verily the Doctor is wide from the truth; and such teaching must have a very pernicious tendency. But is it not remarkable coming from a Professor's chair, and that too, a chair in a theological institution! It is indeed, far otherwise with the people of God, when they assemble in the courts of His house. Their language is, "How amiable are thy tabernacles, O Lord of hosts!" Because they find Him there; there he speaks to them, not in the productions of uninspired men; but in the productions of His own Holy Spirit. By divine truth contained in their hymns, their sermons and their prayers, they are edified and comforted. They drink the healing water of life from the crystal fountain of divine truth, though it is conveyed to them through vessels constructed by the wisdom of man. And what matter who constructs them, when they are flowing with the water of salvation, brought from the pure fountain of infallible wisdom? What matter who the composer may be, if the compositions are filled with divine truth; the truth of inspiration? It may be Rouse, or Watts, or Doddridge, or Dr. Pressly; but it is still the

Lord's truth addressed to his people: His own voice comforting, sustaining, and speaking peace to their souls; calling upon them to prepare, and come up hither, that they may ever drink, from the living streams which flow through the paradise of their God!

CHAPTER IV.

AUTHORITY FOR USING, IN THE WORSHIP OF GOD, SONGS COMPOSED BY UNINSPIRED MEN.

WE have seen, that Rouse's paraphrase of David's Psalms is human composure. And Watts' Psalms and Hymns are the same. And all the sacred songs we have in English verse are the same. Because no inspired man ever wrote any song in English verse. All such songs are the workmanship of man, though the subject-matter may all be from the Spirit of God. The songs as such, i. e. as compositions in English verse, have men, and only men for their author's. As English poetical compositions then, they are all the compositions of uninspired men. And there is no other kind of poetical composition used in the Church of Christ at the present day. Our sacred songs, as such, have all been prepared by man; while the subject-matter of them may all have been prepared by the Spirit of inspiration.

Having no Sacred Songs then, but those composed by uninspired men, the question arises: Is it proper to use these in the worship of God? Dr. Pressly maintains it is not; though his constant and regular practice is, to use them! Because I presume, he never, in all his life sung a *song*, that as *such*, was the workmanship of an inspired man. They are all in the Hebrew language; and I do not think he ever sung any Hebrew composition: I know at least they do not sing it in his congregation. He acts without authority: but we say we act with authority.—

He calls for it; and we reply: "Praise ye the Lord: for it is good to sing praises unto our God—Sing unto the Lord a new Song and his praise in the congregation of the Saints." Now it is admitted that these injunctions are binding upon us. And if it is our duty to sing songs of praise, we cannot discharge this duty unless we sing those composed by uninspired men; because we have no other that we can sing. So then, if it is our duty to sing at all, it is our duty to sing songs of this kind. And it has always been so in the Christian Church. The inspired songs of the Old Testament are written in Hebrew; and that has been a dead language to her ever since her first existence. She might translate these songs; or paraphrase these songs: or draw the matter of her songs from them: but the songs themselves she could not use. Thus it was with the Churches of Ephesus and Colosse: they were called upon to sing "psalms, and hymns and spiritual songs;" and the songs prepared by inspiration in the Old Testament they could not sing; because the Hebrew was to them a dead language; and they could not sing it any more than Dr. Pressly himself. They might draw the matter of their songs from the Hebrew songs: but the Hebrew songs themselves, prepared by inspiration, they could not use. Or, as the Greek was their vernacular tongue, they might use the Greek translation of these songs. But that they did so, is not very probable as this translation is not written in poetry at all. And even had they used this, it would not have been the songs prepared by inspiration. The subject-matter may have been the same; but the songs would not have been the same. The Hebrew songs were prepared by inspired men: but the Greek songs, if such they are called, would be prepared by uninspired men: hence, as *songs*, they would still be the productions of

uninspired men. The Colossians and Ephesians then were authorized to sing songs of this kind; and we presume the authority extends to us also.

But that we may see the force of this passage in Col. 3: 16, let us examine it more carefully. It reads thus: "Let the word of Christ dwell in you richly, in all wisdom: teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord."

In this passage there are two duties enjoined. One is, to let the word of Christ dwell in us richly: the other is to teach and admonish one another. If then we are to let the word of Christ dwell in us, we ought to know what is meant by the "Word of Christ." And my belief is, that by it the Apostle meant *the doctrine of salvation through Jesus Christ*, as it was then preached to the Christian Church: and that he did not mean either the Old or New Testament. Dr. Baird in his work on Psalmody makes this very clear to my mind. But inasmuch as this doctrine is now taught in the Scriptures of the Old and New Testaments; when we let them dwell in us, this doctrine will dwell in us also. And there is no doubt, that the word of God is the word of Christ. We shall then understand the phrase in this signification.— And this will preclude all controversy on this point, as Dr. Pressly maintains that this is its proper meaning. By the word of Christ then, we understand the word of God contained in the Scriptures of the Old and New Testament. And this word it is our duty to have dwelling in us richly in all wisdom. Then there is inseparably connected with this duty another, which is that of teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in our hearts to the Lord. These two duties we say are inseparable.

arably joined together, in this passage: and that from the very syntax of the sentence. Because one of the duties is enjoined by merely using the participles—"teaching—admonishing." And this participial clause would have no meaning if it stood by itself. "*Teaching* and *admonishing* one another in psalms and hymns and spiritual songs," taken by itself says just nothing. It has no meaning: it affirms nothing: it denies nothing: it enjoins nothing. It cannot make full sense because it is no sentence. "A sentence is such an assemblage of words as makes complete sense." And hence in every sentence there must be a verb: because there can be no complete sense without a verb. Were you to talk from morning till night and use no verbs you would not say anything. And so with this clause: by itself it says nothing. Its sense and its very existence depends upon the other clause of the sentence—"Let the word of Christ dwell in you." In this passage then, there are not two separate and independent duties enjoined. There is not the duty of letting the word dwell in us; and then disconnected from this, the duty of teaching and admonishing. These two duties are inseparably united: there is a mutual dependence between them: they have a mutual bearing upon each other. And when we ascertain the connexion between them, we will see what this bearing is.

What then, is the nature of the connexion between the two clauses of this sentence? or what has *teaching* and *admonishing* to do with the word of Christ? Of this I have seen several interpretations: but I must say, that not one of them is satisfactory to my mind. And if I differ from others it is because I am compelled to do so, on account of what I believe to be the truth. The duty enjoined in the words—"teaching and admonishing one another in psalms and hymns and spiritual songs"—let

it be observed is a reciprocal duty, all Christians are to engage in it: and also the manner of performing the duty is—"singing." Some interpretations then will not bear the slightest touch of scrutiny. One is; that it enjoins upon those who can read, to instruct those who cannot, by reading or reciting to them portions of the Book of Psalms. But this would not be a mutual exercise; nor done by singing; and this is not the meaning. Another is: that it enjoins upon the preacher to explain the Psalm to the people before singing. But this would not be a mutual exercise, nor done by singing: and this is not the meaning. Another is: that it enjoins upon those who compose Psalms and Hymns, "to enrich them well from the word of Christ, or with the important doctrines of the Gospel for the instruction of others." But this would not be a mutual exercise nor done by singing, and this is not the meaning. None of these will bear the slightest touch of examination. A more plausible interpretation is this: that we are required to let the word of Christ dwell in us richly, that we may be *qualified* to teach and admonish one another in psalms and hymns and spiritual songs. But though this is the generally received interpretation, it is to me unsatisfactory. Because I do not see the relevancy of the parts; or the necessity of the first duty in order to the discharge of the second. Why must we have the word of Christ dwelling in us richly, in order that we may teach and admonish one another by singing psalms and hymns and spiritual songs? Could we not sing these without having the word of Christ dwelling in us richly? If the injunction was to compose Psalms and Hymns, then we could see the necessity of having the word dwelling richly in us: but the injunction is not to make, but to sing them, that by singing them we may teach and admonish one another.

Now a person who had them might sing them, though he had never seen the word of God. And heathens converted to Christianity, while they had not the Bible in their own tongue might teach and admonish one another by singing psalms and hymns and spiritual songs, though they could not have the word of Christ dwelling in them richly. And thus we see the discharge of the first duty is not essential to the discharge of the second: nor do I believe that the words at all teach that it is.

My chief objection, however, to the interpretation is this: that it makes the first duty in the passage the subordinate duty; and the second duty the principal one: thus making the very existence of the first dependent upon the second: whereas precisely the reverse is the case.—The interpretation is in conflict with the very genius of language. For the genius of language is this: that when two duties are enjoined in the same sentence, the one by verbal language, and the other by participial language, then the one couched in verbal language is the principal duty, and the one in participial language is the subordinate duty: its nature and existence depends upon the other. In every sentence consisting of two parts, a verbal and a participial, the verbal clause is complete in itself, and the participial clause is a mere appendage to it. It matters not which clause may be first in order in the sentence; this does not change the relationship existing between them. And it is indeed a very important matter to know the nature of the connection between the parts; or what relation the participial clause bears to the verbal clause. And I apprehend the relation is exegetical. The participial clause is always explanatory of the verbal clause. If the verbal clause contains merely a proposition, then the participial clause is explanatory of that proposition. If the verbal

clause enjoins a duty, then the other clause explains either the nature of that duty; or the manner in which that duty may be discharged; or perhaps comprehends both. For the exemplification of the whole matter let us take some sentences.—*Abstaining* from intemperance, *taking* exercise, and *rising early*;—Now it is obvious that these words do not make complete sense: there is something wanting: and it is a verbal clause, to give meaning to this participial clause. Connect with it these words—secure to yourselves good health—and then you have sense. Or you may invert the clauses and it still expresses the same thing. Secure to yourselves good health: abstaining from intemperance, taking exercise, and rising early. And the participial clause merely explains the manner in which you are to secure good health—that is, it explains the mode of doing what is enjoined in the verbal clause. The farmer says—John, *making* a deep furrow, *turning* up the sub-soil, and *throwing* the vegetation under:—It is obvious the farmer has not by these words enjoined any thing upon John: but when John hears them he knows the farmer is going to say something. And it is;—plough the land well:—The farmer enjoins upon him a duty; and tells him how to perform it; or what he means by the duty,—“John, plough the land well: *making* a deep furrow, *turning* up the sub-soil, and *throwing* the vegetation under.” The participial clause does not enjoin a separate and independent duty: but is merely explanatory of what is contained in the verbal clause.

The writings of the Apostle Paul abound with sentences of this kind. And any man that carefully examines will find, that the participial clause of such sentences, is always exegetical of the verbal clause. But observe: verbs and participles may both be found in the same

sentence, while the one is not explanatory of the other: because both are explanatory of the principal verb somewhere else in the sentence. We have an instance of this kind in Eph. 6: 14—20. These seven verses constitute but one sentence in the original though they are punctuated as two in the translation. The principal duty is enjoined at the beginning of the 14th verse. It is —“Stand”—and all that follows is explanatory of how this is to be done—*having* the loins girt—*having* on the breastplate—*having* the feet shod—*taking* the shield—take the helmet—*praying* always—and *watching* thereunto:—“*praying*” is not explanatory of, “take the helmet;” because both are explanatory of “stand” at the beginning of the sentence. And even praying for all saints; and for the Apostle, is a part of the mode prescribed for discharging the duty—*Stand*.

Again: though a duty enjoined by participial language, is always subordinate to a principal duty, yet it may be principal to a third duty, which is subordinate to itself. We have a case of this kind in Col. 3: 16. “Let the word of Christ dwell in you,” this is the principal duty “Teaching and admonishing one another,” is subordinate to this; and then *singing* is subordinate to teaching, etc.

Again: participial language may be explanatory of what is contained in substantives; as in Eph. 4: 2, 3. “Walk worthy of the vocation wherewith ye are called. With all lowliness, and meekness; with long-suffering, *forbearing* one another in love. *Endeavoring* to keep the unity of the Spirit in the bond of peace.” Here *endeavoring* may be explanatory of *forbearing*; and *forbearing* may be explanatory of *long-suffering*: yet they all go to explain the nature of the principal duty; or the manner which it is to be performed—that is the duty of walking worthy of their vocation. Thus we find that participial

language is always *explanatory*—it never of itself enjoins an independent duty.

Let us examine a few more passages, that we may see the truth of the position. Eph. 5: 18, the duty enjoined is, "Be filled with the Spirit;" and all that is said to the close of the 25th verse is explanatory of the mode in which this is to be done. "Be filled with the Spirit,"—that is with the graces of the Spirit, or cultivate such a frame of heart, that the Spirit will take up his abode with you, and dwell in you. And how shall this be done?—By *speaking* to yourselves in psalms and hymns and spiritual songs: by *singing* and *making* melody: by *giving* thanks: and by *submitting* yourselves one to another. All this describes the mode of discharging the duty of being filled with the Spirit. Phi. 1: 2, 3. "I thank my God upon every remembrance of you." And how does he do it? "*Making* request with joy." Phi. 2: 15. "Ye shine as lights in the world." How? *holding* forth the word of life." Phi. 3: 13, "*Forgetting* those things which are behind; and *reaching* forth unto those things which are before, I press toward the mark." Col. 1: 28. "Whom we preach." How? *warning* every man, and *teaching* every man." We see that the participial clauses are always explanatory. Col. 3: 12. "Put on therefore as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering." And how are we to cultivate these Christian graces? By "*forbearing* one another, and *forgiving* one another." Col. 3: 16. "Let the word of Christ dwell in you richly, in all wisdom." And how shall this be done? By "*teaching* and *admonishing* one another in psalms, and hymns and spiritual songs, *singing* with grace in your hearts to the Lord." Be constant and diligent in this practice of teaching and admonishing

one another in psalms and hymns and spiritual songs, and the result will be; that you will have the word of Christ dwelling in you richly in all wisdom.

This then, I take to be the correct exposition of the passage. And I have gone into the examination, and explanation at some length, for the purpose of finding and setting forth the truth. Because if my heart does not deceive me, it is the truth I desire and nothing else. And I have given this interpretation of the passage because I believe it to be the true one, without any regard to the bearing it may have upon the subject of Psalmody. If this interpretation were to deprive me of any support, from this passage, to the cause I maintain, yet I dare not withhold it. It is the truth we want. Let us know the truth, and the truth shall make us free. The cause of truth never suffered by the discovery or application of truth. And the fact of the matter is, that when we have the true interpretation of this passage, we see more clearly its important bearing upon the subject of Psalmody. For we see that it authorized the Collosians, and that it authorizes us to use psalms, and hymns, and spiritual songs, composed by uninspired men; because it enjoins the use of songs drawn from the word of God; the New Testament as well as the Old. And there being in the New Testament no songs ready for our use, those drawn from it must be the compositions of uninspired men. But how does it enjoin the use of songs drawn from the whole word of God? Because it says, that by the use of the songs we make ourselves familiar with the whole word of God. And if the use of them makes us familiar with the whole word, they must be drawn from the whole word. If the songs embodied only a *part*, their use could never make us familiar with the *whole*. The use of a part of the Bible could never

make us familiar with the whole Bible. The use of the first, second, and third chapters of the Epistle to the Romans could never make us familiar with the whole Epistle. Teaching and admonishing one another in the first psalm, and the second psalm, and the third psalm, would never make us familiar with the whole book of Psalms. And so teaching and admonishing one another in psalms and hymns and spiritual songs taken from the book of Psalms, could never make us familiar with some doctrines, and the historical facts of the New Testament. How long might we use the Psalms without knowing, that *the man Christ Jesus* is the one mediator between God and men? Just forever. When would we learn by using the Psalms that this *same Jesus*, whom the Jews crucified, is both Lord and Christ? Never. When could we learn from the Psalms, that the Son of Joseph and Mary attested his Messiahship by raising Lazarus from the dead? How long would it take us to learn from the book of Psalms, that the same night in which *Jesus* was betrayed he took bread and blessed, and break, and gave to his disciples saying, take, eat, this is my body broken for you, this do in remembrance of me—that is, that he instituted the Lord's Supper? Why these precious truths of our holy religion we could never learn from the book of Psalms. By the use of the Psalms we could never learn, that when the Messiah should be born, his name would be called *Jesus*. Neither could we learn that *Jesus* of Nazareth is the very Christ, or Messiah, promised in the Old Testament Scriptures. Nor could we ever know that when the man *Jesus* was baptized, the Holy Ghost descended upon him like a dove; and that God the Father by an audible voice from heaven testified that this man was the Messiah, saying, "This is my beloved son in whom I am well

pleased." And by the use of the Psalms, we could never know, that the prophecy contained in the 41st Psalm was fulfilled by Judas betraying Jesus; nor that the prophecies contained in the 69th and 109th Psalms were fulfilled in the punishment of Judas. Nor that the prophecy contained in the 16th Psalm was fulfilled in the resurrection of Jesus. We could never know from the Psalms this all important *fact*, that Jesus rose from the dead, and that the Apostles were appointed as witnesses of this *fact*, and that this *fact* lies at the very foundation of Christianity. Nor could we know that according to the promise of Jesus the Holy Ghost was poured out on the day of Pentecost. Nor could we ever learn from the Psalms, that the man who journeyed from place to place through the land of Judea, on errands of mercy, weak and weary, feeble and despised, and who was at last killed and buried—that this very same man is now exalted to the right hand of God, a Prince and a Saviour to give repentance and the remission of sins. O no! these and many other such fundamentals of Christianity can never be learned from the book of Psalms. And the undeniable fact is this, that if our Psalmody affords to us any aid in becoming familiar with these things, they must be embodied in our own Psalmody. If our Psalmody does not contain them, we can never learn them from it. And if our Psalmody does contain them, that Psalmody must be drawn from the New Testament Scriptures; because they are nowhere else revealed. I am well aware, that the Psalms contain a great deal concerning the Messiah; but they do not tell us who the Messiah is; they do not tell us that Jesus who was born of Mary, is that Messiah; they do not tell us, that all that is contained in the Psalms concerning the Messiah, was fulfilled in the man Christ Jesus. True, indeed,

there are some who profess to be so clear-sighted that they can find in the Psalms everything concerning Jesus of Nazareth—so clear-sighted, that they can find what is not there at all—so clear-sighted that they can prove the New Testament Scriptures perfectly useless! Far more clear-sighted than the Evangelist John: for in speaking of his Gospel, he says; “These are written, that ye might believe that *Jesus* is *the* Christ, the Son of God; and that believing ye might have life through *his* name.” John thought the New Testament Scriptures were necessary, in order to know, that *Jesus* was the Christ. But these men know better: they can find out all from the Book of Psalms. And according to their views the New Testament Scriptures are just about as good as useless. But it is only when they are on *Psalmody*, that they make these wonderful discoveries! The truth, however, is, that God in his infinite *wisdom* and goodness has given us the New Testament Scriptures, to teach us what we could never learn from the book of Psalms; and hence the use of these Psalms could never teach us these things. We must have Psalms in which they are before we can learn them from our Psalms. And therefore we must have Psalms embodying the revelations of the New Testament. And these are the kind of psalms, and hymns, and spiritual songs the Apostle requires us to sing. And those who refuse to teach and admonish one another in the use of such songs of praise, are living in constant neglect of their duty—disobeying this precept of the Gospel: and in their *Psalmody* are refusing to “confess, that Jesus Christ is come in the flesh.” As far as their *Psalmody* is concerned, they are acting just like the unbelieving Jews, who refuse to acknowledge that the Messiah has yet come. They and these Jews both use the same Psal-

mody; and in their Psalmody both refuse to confess that Jesus Christ is come in the flesh. Though they profess to be Christians, yet in this part of their worship they rank themselves with Jews; because they use no Psalmody, but that which the Jews can consistently use, while still in their unbelief. And Jews, who hate Jesus, could cordially unite with them, when singing praises in the family, or in the public congregation. But Jews who hate Jesus could not unite in singing the psalms and hymns, and spiritual songs commended by the Apostle, and sung by the Collossians and Ephesians: Psalms embodying the revelations of the New Testament: Psalms in which they spoke of Jesus—maintaining that he was the Messiah—that he was the promised Saviour—that he was a divine person—that he was the Son of God—that *Jesus* was their Friend—their Hope, their Saviour, their All. And by the use of which the Apostle said, they would have the word of Christ dwelling in them richly, in all wisdom. And beyond all controversy, here is just the plain truth of the matter: the Apostle says, that by using psalms, and hymns, and spiritual songs, we shall make ourselves acquainted with the word of God—with the New Testament Scriptures—and hence, these songs must be drawn from these Scriptures. There is positively no other way for it—man's ingenuity and sophistry can never twist it into any thing else. They may give a false interpretation and corrupt the word of God: but the plain truth of the passage remains unchangeably the same.

The conclusion at which we have arrived is: that when the Apostle enjoins the use of *psalms*, and *hymns*, and *spiritual songs*, he means songs drawn from the word of God; and embodying especially what is peculiar to the Christian dispensation. And when we examine the *terms*

used, it will be seen that there is nothing in their meaning which in the least conflicts with this conclusion: but rather that the meaning of the *terms* tends to corroborate what we have said. The first *term* used is *Psalms*. And what does this term designate? Perhaps it designates Psalms of David; but this is altogether uncertain, as there is nothing in the term itself to show that it does. I have been wont to think, that by this term here, the Psalms of David are meant: but then I was guided more by sound than by information: just because it was usual with me, in common with others, to apply this term to David's Psalms and to nothing else: never reflecting, that though this may be the common signification of the term *now*, it may have been far otherwise in the days of the Apostle. We have been accustomed to think, that the term *Psalms* never meant any thing but the Psalms of David. But in this we are much mistaken. The term has come from the Greeks; and they used it hundreds of years before they knew there were any *Psalms* of David. They had *Psao*, to touch; and from that *Psallo*, to touch, or move with the fingers; to pluck the hair; to twitch; to twang a carpenter's line, or bow-string; and then to strike the strings of a musical instrument. And hence their *Psalmos* signified a musical-stringed-instrument, or the tune performed on it, or any burst or strain of music. By *Psalm*, then, is properly meant a song sung to a musical instrument. It was this kind of songs, that the Greeks called *Psalms*. Then when David's songs were translated from Hebrew into Greek they were called *Psalms*; because they had always been sung to musical instruments in the Temple worship. Their being sung to musical instruments is the reason why they were called *Psalms*. This is the title of the Book, and the word is found also in the titles of many Psalms. In the title of

the 4th Psalm it signifies a musical instrument; because it is put for *Neginoth* in the Hebrew. Now, as songs composed by Greek Pagans, were called *Psalms*; so songs composed by Greek Christians may have been called *Psalms* by the Apostle Paul. The term itself affords to us no information whatever, as to what songs he meant.

The next term in the text is *hymns*. This also is from the Greeks. They used it seven or eight hundred years before the days of the Apostle: and hence many hundreds of years before they knew there were any Psalms of David. The term comes from *Udeo*, to tell; to relate: and then to relate something of somebody; to speak in praise of some one. Hence, their *Hymnos* designates a song of praise: a song in which they praised their gods and heroes. When David's Psalms were translated into Greek they were not called *hymns*. Nor is the term used as the title of any Psalm in the whole collection. It occurs in the titles of six Psalms; and has respect to the mode of conducting the music: but is not descriptive of the Psalm at all. *Hymns* then is not the title of the Greek Psalms: neither is it the title of any one single Psalm. There is no reason therefore, to suppose, that by this term the Apostle meant the Psalms of David. Because the term is appropriate to any song of praise to God, or to Jesus Christ by whomsoever it may have been composed.

The next term is *song*; this too is of Greek derivation. It is from *Aeido*, to sing. It signifies any common song, or lay, or ditty: anything composed to be sung without reference to a musical instrument; nor yet having for its object the praise of any one. This also was used by the Greeks hundreds of years before they had any knowledge of David's Psalms. But when the Psalms were translated into Greek this term was employed as

the title of twenty five of them. It is found in some other titles but not as a title. The Apostle however, does not say *Song* merely, but *Spiritual Song*; a phrase which is not found in any title of the whole book of Psalms. He obviously used the word *Spiritual*, to teach that he did not mean, such light, trifling wanton songs as were common among the Greeks; but songs composed on spiritual subjects. If the Apostle had been speaking of David's Psalms, the epithet *Spiritual*, would have been useless. If, as Dr. Pressly would have it, the people were in the practice of singing David's Psalms, and nothing else; and if they understood the Apostle as referring to these Psalms, might they not well ask; what is the use of calling them *Spiritual*? does not every one know that they are Spiritual without designating them in this manner? Were you to tell the farmer to use for feed *land-grown* oats, might he not well ask, what do you mean? what is the use of calling them *land-grown*? are not all oats of this description? And so they might well ask; what is the use of telling us to sing David's *Spiritual* songs; for whoever heard of any other kind? And suppose you would exhort a man, to read the Scriptures, and the Bible, and the *Spiritual* word of God, would he not think it a queer exhortation? And especially would he say:—What does the man mean by *Spiritual* word of God? who ever heard of a *temporal* word of God? And just so in the other case: What does the man mean by *spiritual* Psalms of David? for who ever heard of *temporal* Psalms of David? But Dr. Pressly by his enlightening touch removes the difficulty: for he says these songs of David are called *spiritual*, just because they are "worthy." And according to this there are some of David's Psalms not worthy to be called spiritual. Those desig-

nated by the term *hymns* are not called *spiritual*: why? because they are not worthy. Those designated by the term *psalms* are not called *spiritual*: why? because they are not worthy. Obviously if the Apostle by all these terms meant *Psalms* of David, and considered them all equally worthy, he ought to have said *spiritual psalms*, and *spiritual hymns*; as well as *spiritual songs*. If the songs must be called *spiritual* because they are worthy, then if the others are worthy they ought to be called *spiritual* too. According to the Doctor's explanation, then, all that the Apostle designates by the terms; *psalms*, *hymns*; are not worthy to be called *Spiritual*. And then I would be ready to think they are little better than "human composure." And the Doctor sings them too! O yes! but what of that! Should I not recollect, that they have been spiritualized in passing through the hands of Rouse?

We have seen, then, that the terms—*psalms*, *hymns*, *spiritual songs*—have nothing in them that limits their meaning to the book of Psalms. They may be used in speaking of any sacred poetical compositions: and hence their meaning does not militate against our conclusion: that these "psalms, and hymns, and spiritual songs," are to be drawn from the whole word of God.

And there is another important consideration tending to prove, that the Apostle did not mean the book of Psalms by these terms. It is: that this was not the usual mode of calling the book of Psalms. We have reason to believe, that that Book was never spoken of in this way. It was called the "book of Psalms," or "the Psalms;" but never called "the psalms, and hymns and spiritual songs." The Saviour speaks of it twice and calls it, "the Psalms" and "the Book of Psalms," Lu. 20: 42. 24: 44. The Apostle Peter calls it "the Book of Psalms,"

Ac. 1: 20. The Apostle Paul says, "in the 2d Psalm,"
Ac. 13: 33. He does not say: "in the 2d of the psalms
and hymns and spiritual songs." No indeed! For if he
had said so the people would not have known what he
meant: because the Book of Psalms was never designa-
ted in this way. It never had been the custom, to call
this Book—"psalms and hymns and spiritual songs,"—
it was not then the custom—nor has it ever yet been the
custom. Dr. Pressly indeed, tries to establish this cus-
tom, but I do not think he will succeed. He adopts it
very extensively in his work on Psalmody. His very
general practice is, to call the Book of Psalms—"psalms,
and hymns, and spiritual songs." To suit his purpose
he has to adopt a phraseology entirely different from that
of Christ and his Apostles. And if the Doctor had ap-
peared among them, and used *his* phraseology, they
would have looked at him perfectly astonished! They
might have supposed, that he had just come down from
the moon; because he was so ignorant of the common
way of naming the book of Psalms! But then the Doc-
tor has a design in adopting his new phraseology. He
applies these terms to the Book of Psalms, in order to
make the impression that the Apostle applied them in
the same way. But it does not follow, that the Apostle
meant the book of Psalms by these terms, because Dr.
Pressly means so. If the Doctor always calls his boots,
shoes—it does not follow, that the boot-maker called them
shoes. And were the Doctor never to call them any
thing but *shoes*, that would never prove that the other
called them so. But by persevering in this practice, the
Doctor might make the impression on his children, that
it had always been customary to call boots—*shoes*. And
then the children would conclude that the term *shoes*
always meant boots. It is at this the Doctor aims by his

new phraseology: he would have his people to believe, that the terms, "psalms, and hymns, and spiritual songs," always designated the book of Psalms, and to awaken in them this belief, *he* calls the Book by these terms.— But is it not laughable, "or something worse," to see a man resorting to such schemes to maintain his cause?

This text of Scripture is very annoying to Psalmonites, and how to dispose of it requires all their ingenuity. If the Apostle had only left it out of his writings it would have saved them a great deal of trouble. Dr. Pressly obviously felt the difficulty; and he has to make a desperate effort to surmount it. He says, however, that he is going to "weigh the reasons in the balances of the sanctuary." I suppose he uses this language to make the impression, that he is very grave, and very honest, and very impartial; and that he will treat the subject with the utmost truth and fairness. This "weighing in the balances," seems to be a favorite expression with him, as he uses it often. But any man who impartially examines the results of the Doctor's weighing will soon come to the conclusion, that his so-called "balances of the sanctuary," must be out of repair—rusty; or that the Doctor has actually been tampering with them; so that they may always turn in his favor. He takes up the greater part of two chapters with the hopeless work of setting aside the authority of this passage. And he has it paraded on the title page of his book, that he has given a "critical analysis" of Col. 3: 16, 17. And such a critical analysis! Time would fail to point out the merits and beauties thereof. But all ye connoisseurs of criticism see that you fail not, to secure for yourselves the Doctor's work on Psalmody; and turn to his "critical analysis," and summoning all your powers of intellect for the enjoyment of something profound, examine

it with care—but I exhort ye not to laugh! And then too it is just from the Doctor's hand—direct from the wonderful philological chair—coming from the very fountain of Biblical science—and sent forth by the chief Rabbi of that notable School! It must be remarkable!—and it is! All who want to have a curiosity in criticism—get it! Happy youth! who resort to that School! When the Master is so profound in Biblical criticism, doubtless they will all be much distinguished in this department of sacred learning!

But then, as to the manner in which the Doctor sets aside the argument contained in the passage is this,—by subverting the principles of language—by misinterpreting the word of God—by wrong statements respecting the titles of the Psalms—and by sophistical reasoning.

He subverts the principles of language, by representing the participial clause of the verse as having no connection with, and as independent of, the verbal clause. He does this to make appear, that *teaching* in psalms and hymns has nothing to do with the word of Christ. On p. 36, we find the following language: “It is undoubtedly the will of God, that the precious truths of the Gospel should dwell richly in the hearts of all true believers, and that they should sing “psalms and hymns and songs,” in the worship of God. But we are inquiring after authority, not to *sing*, but to *make* psalms and hymns and spiritual songs. And on this point this passage of the word of God is utterly silent.” It is seen here, that he represents the two clauses of the verse as entirely disconnected and independent of each other. Because he represents them as containing two separate and distinct duties, between which there exists no relationship whatever. And again; on p. 31, he says, “Why, my

venerable Father, will you allow me to say, that this precept, which you represent as so full and clear, does not utter one syllable in relation to the point in controversy. There is no dispute as to our obligation to let the word of Christ dwell in us richly; none, as to the duty of teaching and admonishing one another, as we may be able; none, as to the propriety of *singing* psalms and hymns and spiritual songs. All this is fully and clearly revealed, and all this we firmly believe."—How manifest it is here, that he makes the verse to contain three separate and independent duties. In order to show that *teaching* and *singing*, have nothing to do with letting the word of Christ dwell in us richly. He makes participial language to contain an *affirmation*, which is contrary to the principles of all language. He teaches that a man may enjoin a duty without using a verb at all; a thing which is utterly impossible. He teaches that there is no difference between a *participle* and a *verb*—that in language they both have the same meaning; and may be used in precisely the same way! And in this manner he carefully keeps out of view the connexion existing between the two clauses of the verse: disjoining the participial from the verbal, which is a violation of the very genius of language. And thus he tramples under his feet the principles of his own mother-tongue, and of all language used among men! It requires a desperate effort, indeed, to overturn the authority of this passage. But is it consistent with the position he occupies? Would it not be expected, that the principal in an institution of learning, would be the patron and guardian of sound literature, instead of subverting its very first principles? How very advantageous it must be for those under his training! They will no doubt be proficients in learning as well as in *criticism*.

Again: in connexion with his subversion of the principles of language, there must be a false interpretation of the passage. And this is the case, for he represents the passage as enjoining three independent and principal duties, having no connexion with each other. Whereas the design of the Spirit was to enjoin one principal duty, and two subordinate duties, both subservient to the performance of the principal one. And this is done by forms of speech that harmonize with the principles of language. The Doctor's interpretation therefore does not give the mind of the Spirit as contained in this passage.

In the third place: by wrong statements respecting the titles of the Psalms. I give his paragraph entire that those competent may examine it for themselves: and to be kept as a standing record of the Doctor's dissimulation on this subject.

Page, 39. "But further: It is well known to the scholar, that there are various titles prefixed to the sacred poems contained in the book of Psalms. There are particularly three distinct titles used to designate these different compositions. For the sake of the common reader I will give these titles in English characters. The whole book is called the book of *Tehillim* or hymns. And the word is used in the singular number as the title of the 145th Psalm: '*A Hymn of David.*' Many of these sacred songs bear the title, *Mizmor*, a Psalm. And others have affixed to them the title, *Shir*, a song. Here then are three different kinds of songs in the book of Psalms contained in the Bible: *Mizmorim*, *Tehillim*, *Shirim*, signifying psalms, hymns, songs. But the Apostle wrote in the Greek language; and the translation of the Old Testament then used generally throughout the Christian Church, was that which is known by the title

of the Septuagint, which is in the Greek language. Now it so happens that in this Greek translation of the book of Psalms, we have in the titles prefixed to different Psalms, the identical terms which we have employed by the Apostle: 'psalms, hymns and songs.' We know that there was then received by the church, a book of psalms, hymns and songs, contained in the Bible. We know of none other. And the conclusion forces itself upon us, that the Apostle in directing his Christian brethren to sing psalms, and hymns, and spiritual songs, refers to those with which they were acquainted and which the whole Christian Church regarded as a portion of the word of God."

Now this entire paragraph is designed to teach what is not true; in its parts separately, and especially as a whole. The object the Doctor had in view, was to make it appear, that the Apostle used the titles of the psalms, when he used the terms, *psalms, hymns, spiritual songs*. These terms are *three* in number: hence the Doctor says, in the Hebrew, "there are particularly three distinct titles used to designate these different compositions." But the fact is, instead of *three* there are *seven*. *Mizmor*, occurs 58 times; *Shir*, 30 times; *Maschil*, 12 times; *Michtam*, 6 times; *Tephillah*, 4 times; *Shiggaion*, 1 time; and *Tehillah*, 1 time. We see then, that the Doctor's is a plain misrepresentation; and especially so, when we look at the *three* titles which he says "are particularly used." They are *Mizmor, Shir, Tehillah*. *Tehillah*, he says, is one of the titles particularly used; and it occurs but *once!* Would he be considered a man of truth, who would say, "There are particularly three kinds of fruit trees in the orchard—*apple-trees*, peach-trees, and pear-trees;" when there is in the orchard only *one* apple-tree among 112; and six other different kinds; a fig-tree,

4 cherry-trees, 6 quince-trees, 12 plum-trees, 30 pear-trees, and 58 peach-trees? And he says, apple-trees is particularly one of the kinds in the orchard! A man from sinister motives making such a statement respecting his orchard would hardly be considered blameless. And is it less culpable to make wrong statements respecting the word of God? Again; the Doctor says, "The whole book [of Psalms] is called the book of *Tehillim*, or hymns." Now it is not true that the book is called "*hymns*," either in the Greek or in the English.—In the Greek it is called *Psalmoi*; and in the English *Psalms*. But the Doctor makes this desperate assertion, in order to show that when the Apostle used, *hymns*, he meant Psalms of David. But were a man to make such assertions about worldly matters, would he be reckoned safe? Again: the Doctor says, "The word [Tehillim] is used in the singular number as the title of the 145th Psalm: "*A hymn of David.*" Here he represents *Tehillah* of David, to be translated: "*A hymn of David.*" But it is not so translated either in the Greek or English. In the Greek it is: "*Ainosis tou David;*" and in the English: "*David's Psalm of praise.*" So that the word *hymn* is not in either: and it is a fraudulent invention of the Doctor's to suit his own purpose—all to make the Apostle mean, Psalms of David, when he uses the word, *hymns*. When a man has recourse to such schemes, to what might he not resort? Again: in relation to the Septuagint the Doctor says, "Now it so happens that in this Greek translation of the book of Psalms, we have in the titles prefixed to different Psalms, the identical terms which are here employed by the Apostle." Here the Doctor evinces great cunning: he states what is true, for the purpose of teaching what is false. That these terms are *in* the titles is true: but that they *are* the titles

is false. And the Doctor's design is to represent them *as* the titles; for were they not represented *as* the titles, the fact of them being *in* the titles, would afford to him no support. But he intends to teach that these terms are *applied* to the Psalms, and are descriptive of them—that is, that these terms are the names or titles of the Psalms. On page 141, he says, “From the fact, that these different terms are *applied* to the same Psalm, the opinion seems to be confirmed.” “*Applied*, to the same Psalm,” teaching that the Psalm is called by these *terms*. Now this is the falsehood intended to be taught, that these terms *in* the titles are descriptive of the Psalms; or in other words that they *are* the titles of the psalms. But according to this mode of applying terms *in* a title, we might make the Doctor's work on Psalmody to be almost any thing. We could very easily make it the very opposite of what it is. “Review of Ralston's Inquiry into the propriety of using an Evangelical Psalmody in the Worship of God.” Now suppose we take some of the *terms in* this title, and say that they are the title, we could make out Dr. Pressly's work on Psalmody, to be—“Ralston's Inquiry;” or we could make it—“an Evangelical Psalmody.” (And the Doctor would hate that,) or we could make it “the Worship of God.” And this is the fallacy the Doctor palms upon his readers. The terms *in* the titles, he teaches them to believe are the titles. And thus he brings it out, that the terms, *psalms, and hymns, and spiritual songs*, are just the titles of different Psalms. But this representation is very far from being the truth. The term, *hymn*, is not the title of a single Psalm throughout the whole Book. It occurs in only six. In every instance it is in the dative case plural, or objective case in English; and therefore cannot be the title. In every instance too, it is put for, *Neginoth*, in the Hebrew;

and hence it is descriptive of the *music* and not of the *psalm*. For *Neginoth*, is from *Nagan*, to strike the strings, and according to the best authorities, designates a musical stringed-instrument. And thus we see, that the term *hymn*, is not found even *once* as the title of any Psalm in the entire Book. And just so it is with the other term, "*spiritual songs*," used by the Apostle, it is not found even *once* as the title of any Psalm. The word *song*, is found, but that is not what the Apostle employs. He uses the descriptive epithet, *spiritual*; and if it had been understood that he was speaking of David's Psalms this would have been altogether useless: and in proof of this, we find it to be a fact, that there is not one of them designated in this manner throughout the whole Book. And thus we see that this entire paragraph of the Doctor's is a manifest fabrication. Indeed I never saw, and I question if any one ever saw, an equal amount of misrepresentation in the same compass. Verily it does require a desperate effort to overthrow the authority of this passage. But how is it possible to account for such dissimulation? Does it arise from the nature of the cause maintained? or is it merely from its advocate? Does the Doctor really know no better, than to teach the people thus? Can it be possible, that it is the blind leading the blind? or should the language of the Saviour on another occasion be used? "If ye were blind, ye should have no sin; but now ye say, We see; therefore your sin remaineth." This deceitful representation too, is from the Professor's chair, which is supposed to be the watchful guardian of morals! The responsibility of such a position, surely ought to be felt. When men sit in Moses' seat, and love to be called Rabbi, they ought not to be indifferent as to the effect of their example upon the morality of others; and of those especially who are within

the circle of their official influence. But when we see such inventions coming from the Principal of a Theological Institution; it may enable us in some measure to account for the reckless assertions made from some pulpits on the subject of Psalmody. When such is the fountain, what may we expect the streams to be? We have indeed, lamentable evidence, that man is fallen; and that even good men are very imperfect.

We have seen then, that the terms used by the Apostle, are not the titles of the Psalms in Greek: because *hymn* is not found once as the title of any Psalm: and *spiritual song*, is not found in the titles at all. If the Apostle had intended to employ the three titles particularly used in the Greek Psalms, he would have said—in psalms, and songs, and *alleluias*. Because in the Greek these are the terms particularly used. *Alleluia*, is prefixed as the title of *twenty* psalms, while the word *hymn* is not once. And thus it is seen, the more we examine the subject, the more irresistably does the conviction force itself upon us, that the Apostle did not allude to the book of Psalms at all.

There have been a good deal of conjecturing about the difference in the nature of different Psalms as indicated by their different titles. I too may give my opinion and let it go for what it is worth. It has been assumed, that the title of a Psalm is always indicative of the nature of the subject treated in the Psalm: but this I believe is entirely a mistake. I think there are but few of the Psalms, that have titles indicative of the nature of the subject treated. The title perhaps states the author of the composition; or the occasion for which it was composed; or on which it was used: while it may give no information as to the subject of the Psalm: and is not descriptive of it in that respect at all. The following

title—"a Psalm of David"—tells us merely that it is a poetical composition—and that David is its author: but says nothing about the subject of the Psalm. Just as—"a poem of Cowper"—would tell us that it is a poetical composition; and that Cowper is its author, while it says nothing concerning the subject of the poem. Several times the following title occurs in the Hebrew—"a Psalm of David, a song"—this tells us that it is a poem; that David is its author; and that it is of that class of poetical compositions called songs. Just as—"a poem of Burns, a song"—would tell us that Burns is the author, and that it belongs to that class of his compositions called songs. I think then, that the chief object of the titles is to tell who the author was; and other circumstances: but has no reference to the nature of the subject contained. The 45th Psalm has a title descriptive of the subject—"a song of loves"—and the chief subject of the Psalm is the mutual love of Christ and his Church. The 60th Psalm also seems to have a title of this kind—"Michtam of David, to teach"—a poem of David, to give instruction: and the Psalm consists principally in giving information. But the Psalms are few that have titles of this description. They merely state the author, or the chief musician under whose direction they were to be sung in the Temple: or some other circumstances connected with them: and do not intimate anything concerning the nature of the subject contained in the Psalms. And this view removes all the difficulty of accounting for the nature of different Psalms, according to their titles; because their titles generally are not indicative of their nature at all.

It was intimated that the Doctor dealt a little in sophistical reasoning while attempting to overthrow the authority of the passage under consideration. He ar-

gues that the Apostle must have alluded to the book of Psalms because they were in common use; and with them the people were perfectly familiar. He represents the word of God as equally common among Christians then as it is now; and that they were as familiar with it then as they are now. But this representation is entirely fallacious. The truth of the matter is: there were but few that could read; and the copies of the Scriptures were exceedingly scarce. It was long before the art of printing was discovered: and every copy of the Scriptures had to be written out by hand: a very tedious and expensive work. And hence there were but few even of the Jews themselves, who possessed a copy of their own Scriptures. A copy was provided for every synagogue; but very few of the people were possessed of this costly and precious treasure. And when we consider, that the Christians of Collosse and Ephesus were lately converted from heathenism, how exceedingly improbable it is, that the Scriptures were common among them: or that they were familiar with the word of God, or the book of Psalms. Were we to take a full historical survey of this whole matter, it would be found an absolute certainty, that the Christians whom Paul addressed were almost entirely unacquainted with the written word of God. The real facts of the case are wholly different from what Dr. Pressly represents them; and the reader is led to form an opinion completely contrary to historical truth.

The Doctor must believe that his assertions have great weight with a certain class of people, for he affirms it not less than half a score of times, that this passage has no bearing upon the subject of controversy; and when his people can read the passage, and then believe him, what may he not teach them? The point in dispute, he

says, is not about authority to *use psalms* and *hymns*; but authority to make them: and about making hymns the passage is entirely silent. And he repeats it, and repeats it over and over, and over again, *usque ad nauseam*, just as though he had made some wonderful discovery! Who ever imagined that the passage said anything about *making* hymns? But the passage authorizes us to sing hymns, and how could we sing them unless they were made? When the Doctor authorizes his students to read compositions, have they to ask of him authority to *make* them? When the Presbytery authorizes the Doctor to preach before it, does he then have to ask authority to *make* his sermon? Or does not authority to preach a sermon imply authority to *make* one? When the Apostle says, "praying always with all prayer and supplication in the Spirit," is there no authority to *make* prayers but only to *use* them? And then the Doctor with this notion of no authority to *make* hymns enlarges much: he figures and flourishes away; and makes out that there are very few competent to compose a hymn: or make psalms even as good as those of Rouse! Astonishing! What a wonderful man! O the bathos! But I can prove that the Doctor is mistaken, when he says, "the point in dispute is not about *using* but about *making* hymns." By what authority? Dr. Pressly! P. 42, he says: "The great question at issue then, is plainly this: Have we authority to *use* in the worship of God Evangelical songs composed by uninspired men—or have we not?" We see then, that the one Doctor says, the point in dispute is about *using* such songs: the other Doctor says no: it is not about the *use*, but about the *making* of such songs. Thus the one Doctor flatly contradicts the other Doctor; and we may withdraw and leave the two Doctors to settle their own controversy. On p. 143, he says, "It is the *use* of psalms

and hymns and songs for mutual edification of which the Apostle here speaks. And his exhortation supposes that they were already prepared:" Here the Doctor says, that the exhortation to use implies, that the thing to be used is already prepared. And according to this argument, when the Apostle exhorts christians to pray with all manner of prayer and supplication, the exhortation implies, that all the prayers they would ever use were already prepared: trimmed out, just ready for their hand. And when the Doctor's physician advises him for the good of his health, to use coffee with cream and sugar, this advice implies, that all the coffee he will ever drink, is now boiled and bottled just ready for his use. And when he advises the Doctor to eat wholesome bread, this implies, that all the bread he will ever use is already baked: not only cooling but cooled! and who would fear that he will be in danger of eating it too fresh? And did any one ever before hear of such reasoning? Away in the back woods among the boys in the common schools perhaps something like it has been heard. But coming from the learned Doctor; and the chief Rabbi among his brethren; this is the most astonishing of all! Indeed I confess it: I may have been mistaken, when I spoke of it as sophistical reasoning; for it is very likely it does not rise to the dignity of sophistry. But I think it will readily be admitted, that such argumentation is justly entitled, to the very first rank in what is usually called twaddle!

But the Doctor has really admitted all that we seek to prove by this passage, viz: That it is our duty to draw our songs of praise from the whole word of God. For though he aims at representing the duty of letting the word dwell in us, and the duty of teaching one another, as disconnected and independent duties, yet he incautiously uses language implying that there is a connexion

between them. On p. 137, he says, "From these and similar portions of Scripture, it is plain that it is the common duty of christians to admonish and to edify one another. And that they may be properly qualified for the performance of this duty, a familiar and enlarged acquaintance with the word of God is requisite. Therefore, says the Apostle, "Let the word of Christ dwell in you richly in all wisdom." He here admits, that to be qualified for the duty of admonishing one another, we must be familiar with the word of God. But why is it requisite that we should be familiar with the *word of God*, if in our admonitions we must be confined to the book of Psalms? Why is it requisite for the farmer to be well furnished with hay and oats and corn, if in feeding he must be confined to corn? If he must use nothing but corn why must he be provided with other commodities? So if we must be confined to the use of Psalms in admonishing, what is the use of being familiar with the whole word of God? Surely we might sing Psalms without having an enlarged acquaintance with the whole word of God; and the duty of admonishing is performed by singing. The injunction, to be familiar with the whole word to be qualified to teach implies, that that whole word is to be used in teaching. Just as the injunction upon the farmer to be well supplied with hay and oats and corn, implies, that he is to use all these in feeding. And thus he admits, the passage teaches that we are to draw our songs of praise from the whole word of God. And we have the same thing still more clearly admitted on p. 136, "And the word of Christ with which it is our duty to make ourselves well acquainted, which should dwell richly in us; which we should study to understand, and in the application of which we should endeavor to edify one another, is the whole word of God,

contained in the Scriptures of the Old and New Testament." Now here is all that we plead for. He virtually says, that we ought to draw our Psalmody from the whole word of God. For he says, it is in the *application* of the whole word of God, that we are to edify one another; and the text says we are to apply it, in the form of *psalms* and *hymns* and *spiritual songs*. And if the word of God be *applied* in these forms it must be reduced to these forms—that is, these psalms and hymns and spiritual songs must be drawn from the whole word of God. The whole word cannot be *applied* in the form of songs unless it be reduced to that form. If the medicine is to be taken in the form of a liquid it must be made into a liquid. And if the whole word of God is to be *applied* in the form of psalms and hymns, it must be made into psalms and hymns. What would be the meaning of the following? "Furnish yourselves abundantly with wool, that in the application of that wool you may clothe yourselves with cloth." Would it not obviously mean that the wool was to be reduced to cloth, and *that* cloth used for clothing? And so when we are to be well furnished with the word of God, that in the *application* of *that* word we may admonish one another in psalms and hymns; it obviously means that *that* word is to be made into psalms and hymns, and that these are to be used for the purpose of admonition. The word of God cannot be applied in this form unless it be put into this form. It cannot be used in psalms and hymns unless it is embodied in them. Hence, these psalms and hymns must be drawn from the whole word of God. When the Doctor admits, that this text enjoins upon us to apply the word of God in admonishing one another, that is enough: for then the text defines the form in which the *word* is to be applied—the form of psalms and hymns. When the Doctor

admits that the wheat must be made into bread, by that he admits that the wheat must be made into flour. And when he admits, that the *word* must be made into *admonitions*, by that he admits, that the *word* must be made into psalms and hymns—for the text says, in *these* we are to admonish. And thus the Doctor has absolutely surrendered the whole ground of controversy; and admitted all that he everywhere denies. Obviously he did not intend it. The truth of the passage crept in here unawares. But its being in was no doubt an inadvertence on the part of the Doctor, as he was so careful to exclude it every where else. But it is here now, and he cannot retract it. It will stand as his unwilling admission, that it is our duty and privilege, to draw our songs of praise from the entire word of God.

CHAPTER V.

NO DIVINE APPOINTMENT BINDING THE CHRISTIAN CHURCH TO THE EXCLUSIVE USE OF DAVID'S PSALMS.

IT HAS been fully established, that it is the duty of Christians and of the Christian Church, to employ in their worship songs of praise drawn from any part of the word of God. And songs embodying especially the doctrines of the Gospel, according as they are more fully unfolded by the clearer light of New Testament revelations. And that therefore, it is the duty of the Church to use psalms and hymns and spiritual songs prepared by uninspired men; as she has always been in the habit of doing. And it follows from this that it is an unscriptural opinion, to suppose the Church ought to be confined to the Psalms of David in the worship of God. We know that the church under the old dispensation did sing them; but that she was not confined to them there is positive proof. And there is positive proof too, that the Church under the new dispensation, never has been confined to them. Nor can there be any proof brought to show that the Christian Church, is required to use the Psalms at all, except so far as it is her duty to draw her songs of praise from them, in common with the rest of the word of God. And no doubt this portion of divine Oracles will always be largely drawn upon by the Church in preparing her songs of praise; because there is much matter here suited to this purpose. To prove,

that the Church was not confined to the Psalms under the former dispensation, all we need do is refer to her conduct at the Red Sea, when she praised the Lord for deliverance from the hand of the enemy in a song not contained in the book of Psalms. And her conduct, when delivered from the oppression of Jabin, king of Canaan, in singing another song not contained in the book of Psalms. Another case is that of King Hezekiah who introduced his own songs to be sung in the public worship of God, and he too an uninspired man. And it was after he had commanded the Levites to sing the "words of David and Asaph," that he introduced his own compositions. And the Church engaged publicly in singing these compositions as an expression of their gratitude for the recovery of the good king of Israel: as we are told in Isa. 38: 20. "The Lord was ready to save me, therefore we will sing my songs to the stringed instruments all the days of our life in the house of the Lord." One of his songs, being revised by the inspired prophet, is by his authority introduced as part of the same chapter. How many Hezekiah composed, or how many of his songs were sung in the Temple we know not. But the fact that they were sung is sufficient to prove, that the Church was not confined to the use of David's Psalms. And as to the practice of the Church under the new dispensation; we all see it, and know it, that in her worship she is not confined to the book of Psalms. And that she never has, is the concurrent testimony of all ecclesiastical history.

But notwithstanding these facts, Dr. Pressly would have us believe, that the Christian Church ought to use nothing but the Psalms. To this specific object he devotes two whole chapters. And what do you suppose he proves? Why he proves that the Jewish Church

used them! And he must be a man of no common parts, when he could do this. And this is really all he does. He dwells at great length on the appointment made respecting public worship in the Temple; and infers that the Psalms were sung there. But, from this appointment, does it follow that the Christian Church ought to sing them? By no means. We shall give the Doctor's own account of this "divine appointment," and then it will be seen that it is no appointment for the Christian Church. P. 77, "But in connexion with the offering of sacrifice, David introduced the singing of praise. By his directions the Levites were numbered and distributed into classes, that among other services connected with the worship of the temple, they might 'stand every morning to thank and praise the Lord, and likewise at evening.' And in the performanæ of this part of their service, the custom was, that when the offering was presented on the altar, the Levites began to sing the praise of God. 'When the burnt offering began, the song of the Lord began also, with the trumpets, and with the instruments ordained by David, king of Israel'."

Now, what are the several parts of this "divine appointment?" 1. There was a portion of the congregation set apart, to the work of praising the Lord. 2. They had to be at the house of the Lord *every morning* and *every evening*. 3. They had to stand when they thanked and praised the Lord. 4. They were to praise the Lord with trumpets, and the instruments ordained by David. Observe, this appointment does not say one word about what songs shall be sung. But on the supposition that the appointment specified the songs to be sung, is it now binding upon the Christian Church? This is the question to be decided. If the appointment is now binding, all its parts are so. One part of the appointment has not

been abrogated, while another is still in force. I utterly defy any man to show, that this is the case. And the Doctor has shown his consciousness, that it could not be done, by not attempting it. If, then, it enjoins upon us the use of David's Psalms, it enjoins upon us also the use of David's instruments. And it enjoins also the use of choirs in all our churches—that is, a portion of the congregation set apart to sing praise, and to conduct the music. And these choirs must *stand* when they sing and play: and they must be at the church every morning and likewise at evening. Dr. Pressly is very careful to show that this appointment is from God. Hence then, if this appointment is binding upon the Christian Church, the Doctor is living in constant rebellion against the authority of heaven. He is not only acting without authority, but he is acting in opposition to the plainest authority; constantly trampling the commandments of God under his feet. For he is making no show of obedience to any part of the appointments, except that part which enjoins upon him the use of Rouse's paraphrase! But we cannot at all believe that the Doctor is thus living in wilful disobedience to the authority of God. And hence he does not believe the appointment is binding upon him; or that he is at all bound to render obedience to it. And he believes, that its authority, as to himself, and as to the Christian Church, is perfectly null and void. He must believe this, or his guilt is of the very deepest dye. His conduct would be the most daring rebellion against God, that ever has been practised among men. We see then, from his practice, that he does not believe this appointment to be binding upon the Christian Church; and yet he labors through two dozen pages to prove what he does not believe. He does not believe that the appoint-

ment is in force now, and yet he labors to make others believe that it is!

We thus prove beyond dispute, and that from Dr. Pressly's own practice, that the appointment made for the worship of God in the Temple is not binding upon the Christian Church. And his practice is in conformity with what has always been the belief of the Church on this subject. For the Christian Church has never felt that the appointments made for the temple are binding upon her; and hence she has never tried to obey them. And yet, it is the authority of these appointments, that Dr. Pressly brings forward to prove it obligatory on Christians to use the Psalms of David. Appointments which he shows by his practice he believes to be null and void.

To prove divine appointment for the exclusive use of David's Psalms, he has three principal arguments. After he has spread them out at length, on p. 81, he sums them up as follows: "In the revelation which God has given to his Church, we find a collection of divine songs, the matter of which, and the titles by which they are designated, and the use which was originally made of them with divine approbation, manifest, that the specific end for which they were given, was, that they should be employed in singing God's praise." And on p. 87, "From the fact that God has given to his Church a book of Psalms, it would appear to be the divine will that this should be used to the exclusion of all others."

His first argument proving divine appointment for the use of the book of Psalms to the exclusion of all others, is drawn from the *peculiar matter* of the Psalms. Because the matter is suitable to be employed in singing God's praise. But does not this argument prove the very reverse of that for which he offers it. If this

proves divine appointment for the use of the Psalms, then it proves divine appointment for the use of all the songs of praise found throughout the whole Bible. And it proves too, that there is divine appointment for the use of all the hymns of praise, which have been written by Dr. Watts and other godly men in every age; because the *matter* is especially adapted to the purposes of praise. His first argument, then, proves that we should not be confined to the book of Psalms.

His next argument is drawn from the titles by which they are designated. They are called *Psalms*. And he says, "The word 'psalm' is of Greek derivation, and came from a word which signifies to sing. Psalms, then, are songs which are to be sung." Now does not this argument prove the very reverse of that intended? If their use is divinely appointed because they are called psalms or songs, then there is divine appointment for the use of all the songs in the Bible because they are called songs; and this title is given to them by the Spirit of inspiration. Thus, his second argument proves, that we should not use the Psalms of David exclusively; but that we should sing all the songs of praise found in the word of God.

His third argument to prove divine appointment is, that the Psalms have been used with divine approbation. And so was the song at the Red Sea. And so was the song of Deborah and Barak. And so were the songs of king Hezekiah. And so was the song of the prophet Habakkuk. And so were the songs of Zacharias and Mary—and the angels on the plains of Bethlehem—and of the children in the temple—all used with divine approbation, and therefore all required to be sung by divine appointment. And thus, his third argument proves, that it would be in violation of divine appointment were we to confine ourselves to the book of Psalms. Every argu-

ment proves the very reverse of that for which it was intended. Men may imagine that they have found support for erroneous views, but when their arguments come to be examined, they are always found to be defective.

To prove that the Christian Church ought to use the Psalms exclusively, he appeals also to the authority of the New Testament, and here he is just as unsuccessful as from the authority of the Old. He refers to the case of the Saviour and his disciples singing a hymn at the close of the last passover. But how does it appear from this, that the Christian Church ought to sing nothing but the Psalms of David? We do not even know what hymn it was they did sing; or who composed it; whether it was the Saviour, or Peter, or John, or another of the disciples, or some one else. The Doctor, indeed, believes it was the great *Hallel* they sung; but then his belief does not make it so: others have said so, and he is willing to concur with them. They say history informs us that the Jews sung the great *Hallel* at the celebration of the passover. And what if they did? History does not tell us that Christ and his disciples sung it—the doings of the Jews is no proof of what Christ and his disciples did. We might just as well say, that because the Jews had a custom of washing their hands, and cups and pots, and brazen vessels, according to the tradition of the Elders, therefore Christ and his disciples did the same. It seems improbable too, that it is was the *Hallel* they sung, for the *Hallel* is not a hymn of ordinary length; but consists of the whole of six psalms, the 113th to the 118th, inclusive. And if the practice was in accordance with what has been considered the good old way—that is, reading out each line before singing—they might have spent the greater part of the night in singing the *Hallel*, or these six psalms. But even if it could be established,

that they sung the *Hallel*, yet that would not prove that the Christian Church ought to sing the Psalms of David; for their singing at the passover was under the Jewish dispensation. And we have seen, that the practice of the Jewish Church in her forms of worship, is no rule for the Christian Church. The Christian Church was not then organized. The old dispensation was in full force until the death of Christ. He did not organize the Christian Church, but commissioned his Apostles to the execution of that work. And they were instructed not to commence it, until the Spirit would be poured upon them from on high: so they tarried at Jerusalem until the day of Pentecost. And then, and not till then, did the dispensation of the Spirit take the place of the dispensation of ceremonies. Hence all that Christ did was done in the Jewish Church; and his conformity to her forms of worship lays no obligation upon the Christian Church to adopt those same forms. In his obedience to the precepts of the moral law he is our pattern; but not in his obedience to the precepts of the ceremonial law. Christ and his disciples, then, singing a hymn does not prove that the Christian Church ought to sing the Psalms of David.

To sustain his position the Doctor refers to Col, 3: 16, and, on p. 73, says, "The reader will please to remember what has been said in a preceding chapter on the words of the Apostle, when he exhorts the Church to engage in the duty of singing 'psalms and hymns and spiritual songs.' It is believed that no interpretation of the Apostle's language can be sustained, which does not proceed upon the principle that there is a reference to the different songs contained in the book of Psalms. And this being admitted, it will follow that we have an explicit divine direction to employ these songs in the worship of God."

“This being admitted.” But who admits this? Who admits the correctness of his interpretation? Who admits the truth of what he has said respecting the Psalms and their titles? Perhaps the Doctor admits it. But if he admits the correctness of his own statements in this matter, he has had credit for knowing more about the Bible, than he really does. No man acquainted with Bible philology can for a moment admit it. And it has been shown, that in this passage there is no allusion to the book of Psalms any more than to other parts of the word of Christ. Because we are commanded to draw our songs of praise from any and every part of that word, that by teaching and admonishing one another in these songs, we may have the word of Christ dwelling in us richly. It has been shown too, from Doctor Pressly’s own admission, that the book of Psalms is not meant in this passage. For he says it enjoins upon us to let the whole word of God dwell in us, that we may *apply* it in teaching and admonishing one another; and the text says we are to *apply* it in the form of psalms and hymns and spiritual songs; proving clearly, that these are to be drawn from the whole word, and not merely from the book of Psalms. This passage, then, does not enjoin upon the Christian Church the use of the Psalms of David.

He refers also, to the exhortation of the Apostle James: “Is any merry? Let him sing psalms.” And on this passage, as on the titles of the Psalms, he uses a great deal of unfairness; and is very careful to conceal the truth. On p. 84, he says: “In what sense is it reasonable to suppose, that the primitive Christians would understand the apostolic direction, “Is any merry? Let him sing psalms?” To assist the plain Christian in determining what is the proper answer to this inquiry, let me pro-

pose another question. When our Lord said to his hearers, "Search the Scriptures;" in what sense is it to be supposed, that this direction would be understood? As the command of Christ, "Search the Scriptures," supposes that there were in existence sacred writings, with which those to whom the command was addressed, were acquainted; so the apostolic direction, "Sing psalms," supposes that there were psalms in existence, which those to whom the direction was given, were to use." Here he founds his argument upon an utterly false assumption: it is, that these two passages are similar—that the language is precisely alike; which is anything but the truth. All through his argument he teaches that as Christ, by "*The Scriptures*," meant the word of God; so James, by "psalms," must have meant the book of Psalms. He keeps out of view the fact, that the two forms of speech are entirely different; the one having the definite article, "The," pointing out a definite object; while the other has no article and points out nothing definite. The one says "*the Scriptures*:" and the other, not *the Psalms*, but merely "psalms." The one must designate "*the Scriptures*," but the other may designate, not *the Psalms*, but any psalms whatever, either in existence or out of existence. The nature of language is: that when a definite object is spoken of, the definite article is always used; and when no definite article is used, before a substantive, no definite object is spoken of. "Search *the Scriptures*," speaks of a definite object; but "sing psalms," speaks of no definite object. A definite object can never be spoken of, without the definite article before the noun; but James uses no definite article before the noun; and hence, he does not speak of a definite object. "*The Psalms*" was not the object before his mind, or he would have said "*the Psalms*." Just

as the Saviour had "*the* Scriptures" as the object before his mind, and said "*the* Scriptures." If the Saviour had said, "Search Scriptures," then his language would have been just like that of James, "sing psalms," but as they are, there is no similarity. "Make up fire," has a different meaning from "make up *the* fire." The one speaks of a fire that does not yet exist; but the other speaks of a fire already in existence. And so, "sing psalms," may speak of psalms not yet in existence; but "sing *the* psalms" speaks of psalms already in existence. Paul does not say "bring *a* cloak from Troas," for that would mean any cloak that could be found there, even one not yet made; but he says, "bring *the* cloak," *the* specific cloak that was left there. And so he says "bring *the* parchments;" he does not say "bring parchments" from Troas, for that might mean parchments not yet manufactured. And so James says, "sing psalms," which may mean psalms not yet composed. His language does not even imply that there were any psalms in existence. And yet Dr. Pressly teaches, that the two passages are precisely alike. He subverts and tramples under his feet the very genius and principles of language, and yet he fills the place of principal in an institution of learning! If learning had no other kind of patrons and supporters, what would it come to?

But he not only manages his argument in violation of the principles of language, but also conceals the fact, that the word "psalms," is not in the original text at all, but is supplied by the translators. The translation confines the singing, to *psalms*, but the original does not. It says simply, "let him sing," or let him praise, or let him sing to an instrument. But about what he is to sing it says nothing. The two clauses of the verse are precisely alike. "Is any among you afflicted?—*proseukestho*

—let him pray. Is any merry?—*psallete*—let him sing.” The first might as well have been translated, “let him pray *prayers*,” as the second to be translated “let him sing *psalms*,” because there is as much for *prayers* in the one case, as there is for *psalms* in the other. And to show that the word, *Psalleto*, does not necessarily mean “sing *psalms*,” we may refer to Eph. 5: 19. “Be filled with the spirit; speaking to yourselves in psalms and hymns and spiritual songs, singing and *psallontes* in your hearts to the Lord.” Here, *psallontes*, is translated, “making melody.” But if it had been translated, *singing psalms*, we see how it would read;—“singing and singing psalms in your hearts to the Lord.” It is not necessary then, that the word “psalms” should be in the translation, it might as well have been omitted. Yet when taken in its proper meaning as designating any song sung to an instrument, it may then be supplied. But after all, it is a word supplied by the translators, which is not in the original; and the Doctor’s whole argument from this text, rests upon this *supplementary* word! If it had been translated, as it is in the original, “let him sing,” he could have formed no argument from it. And yet it is a text of which he makes especial use! Several places in his book he brings it up as very conclusive. An argument founded in ignorance of the original, which would be used only by hewers of wood and drawers of water, is to the Doctor a very important one. Is it not extraordinary to see him going no further than the translation, and founding a principal argument on nothing but a supplementary word? A man of no pretensions to learning might do it. But the scholar! the Doctor of divinity! Has its equal ever before been published to the world? Is it not always supposed, that a man competent to expound the word of God, will never rely upon a transla-

tion; but will build upon the foundation itself? Suppose Dr. Alexander had given us an exposition of the common translation of Isaiah, what a thing it must have been, compared with the immortal work he has reared upon the original. And Dr. Pressly gets only to the *translation*, and finds what he considers a very strong argument upon a *word* which is not in the original at all! Yes upon a word of this very kind! This is the way in which he enlightens his readers! This is the way in which he “assists the plain Christian in determining what is the truth!! Yes! he assists him! If the Doctor had said, “To assist the plain Christian in coming to a wrong conclusion, let *me* propose another question,” he would have been honestly announcing what he was going to do; and in this part of his argument at least, he would have had the truth. In the name of common morality, how can he reconcile it with his conscience, as a public teacher, to wrap things up in concealment the way he does; and to hide from the people the real facts, when he professes to expound to them the word of God? And, as an ambassador of the King of Zion, how can he reconcile it with his accountability, when he deals with the Statute-Book of the kingdom in this way? Surely the cause of truth does not need such management as he has recourse to! And enough has been said to show, that there is nothing, in this text, enjoining the use of David’s Psalms upon the Christian Church.

Again, he rests another argument on the assumption that some songs have been transferred to the book of Psalms from other parts of the Bible. On p. 87, he says: “And it is a fact which deserves particular notice, that some of the songs contained in the book of Psalms, are found likewise in other parts of the Bible. The eighteenth Psalm is found in the second book of Samuel, and the

ninty-sixth, and parts of some other psalms, are found in the second book of Chronicles. Other songs found in different parts of the Bible are not transferred to the book of Psalms. And the question naturally arises, Why is this distinction made? I can conceive of no answer so satisfactory as this: that the book of Psalms being designed for permanent use in the worship of God, those songs have a place in this book, which in the estimation of infinite wisdom, were best adapted to the edification of the Church in all ages." Now, if it were "a fact," that some songs have been *transferred* to the book of Psalms from other parts of the Bible, it might afford him some shadow of support for his own notion. But then, there is no evidence that it is "a fact." All the evidence tends to prove, that no songs have been transferred from other parts of the Bible to the book of Psalms. It is in this, as in much of the proof he brings: A story he has heard from others he takes up and builds an argument upon it, without examining whether it really has any foundation in truth. For there is not a particle of evidence that any song has been transferred from another part of the Bible to the book of Psalms. It is not even a fact, though he says it is one which deserves particular notice, that some of the songs contained in the book of Psalms are found likewise in other parts of the Bible. The 18th Psalm is not a copy of the song found in the 22d of 2d Samuel: They are in substance the same, but they are not transcripts of each other. Any one who looks at them can see they are not. And Dr. Scott says, "The Jewish writers enumerate not less than seventy-four variations." This of itself is sufficient to prove, that the song contained in 2d Samuel is not transferred to the book of Psalms. Dr. Scott's opinion seems to be the correct one: and from what he says, the history of

this song seems something like the following—As David had the song by him in his own private collection, he gave a copy of it to the writer of 2d Sam. After this David revised it and gave it to the chief musician to be sung in the public congregation. It would then be preserved in the collection of sacred songs given in charge to the Levites, as we are told by Josephus, the Jewish historian. And whoever compiled the book of Psalms found it there, with the rest, without going to the book of Samuel to get a copy. But wherever the compiler may have got this song, it is beyond dispute, that he did not transfer the song, which is in the book of Samuel, to the book of Psalms.

Again, the Doctor says, “the ninety-sixth and parts of some other psalms, are found in the second book of Chronicles.” But this is not so: something like them is found in the 16th chapter of the *first* book of Chronicles. This is no typographical error, for he gives it in words, not in figures. But it is a sample of his usual want of accuracy; and an evidence that he takes things on rumor without examining for himself. Nor is it like a typographical error to give the “15” of second Chronicles instead of the 5th. It looks like as though he had heard somebody say it was in the 15th, and gave it so. But has the song found in Chronicles been transferred to the book of Psalms? Nothing like it. This song was used when the ark was brought up from the house of Obed-edom to the City of David. And Dr. Scott, no doubt, gives the correct account of this matter. He says: “The psalm which was sung on this solemn occasion, is composed of extracts from several psalms. Probably David had these by him, with many others, for his own private use; and he composed from them a song of praise and thanksgiving, to record the mercies

of the Lord, suited to the solemnity. But afterwards he gave the other psalms also, one after another, into the hands of the chief singers, for the benefit of the people who attended the worship performed before the ark." We here learn how these songs are in the book of Psalms without being transferred from the book of Chronicles. David had them in his own private collection: from them he arranged a song of praise for this solemn occasion. But afterwards gave them severally to the chief singers: then they formed a part of the sacred collection in charge of the Levites, and there were found by the compiler, and embodied in the book of Psalms, without going to the book of Chronicles for a copy. But these psalms are not found in the book of Chronicles. True, there is something like parts of the 105th and 106th psalms; and there is something like the 96th psalm, but that is all. Dr. Pressly says, that the 96th psalm is found in the book of Chronicles; and the only difference is, that it is not. Any one who takes the trouble to examine will see it is not. The 96th psalm, then, could not be a copy of the one found in the book of Chronicles; because it is not in that book. And so it is with all the Psalms alluded to: they are not copies of any other songs anywhere in the Bible. Hence these songs are not transferred to the book of Psalms from other parts of the Bible. And it is not a fact at all, "which deserves particular notice," that some of the songs contained in the book of Psalms, are likewise found in other parts of the Bible." But this is another specimen of the way the Doctor enlightens the people, respecting the facts connected with the word of God. It must be of vast advantage to that branch of the Church, to have their chief theological chair replenished with such an embodiment of accurate Biblical knowledge! And what though

it were a fact, that some psalms are found in other parts of the Bible. That would no more prove, that they have been transferred from other parts of the Bible, than the fact of Dr. Pressly's arguments being found in Dr. M'Master's work on Psalmody, would prove, that they were transferred from Dr. Pressly's, to the work of Dr. M'Master. The fact of them being in both affords no proof as to which they were transferred from. Upon the whole then, we see, that this assumption of psalms being transferred from other parts of the Bible, is nothing but a story got up by Psalmonites, and handed from one to another, for the purpose of sustaining a poor feeble cause. But the aid of such stories is not required for the cause of truth.

The principal object at which the Doctor aims throughout these two chapters, is to prove, that the purpose for which the Psalms were given, was, that they might be used by the Church in praising God. "That specific end," he says, "for which they were given, was, that they should be employed in singing God's praise." Implying that the book of Psalms would not have been given at all, had it not been the design to furnish the Church with a suitable Psalmody. They are given to be sung, and this is the special, and almost only design for which they were given. He asserts this frequently and maintains it in various forms. Hence, if this is true, we ought to use these Psalms for the purpose for which they were given. But I apprehend this is a very important mistake under which the Doctor labors. And his utter failure in proving this, shows that it is a mistake. Whenever he takes this ground it is impossible for him to sustain himself. He cannot produce a single text which teaches, that the book of Psalms was given for "the specific end of being employed in singing God's praise."

All the proof he can find is inferential. He infers it from the arguments we have already noticed—the *matter* of the psalms—the *titles* of the psalms—and their *use* with divine approbation. But all that these considerations can prove is, that the psalms are suitable to be sung: while they do not prove, that they were given for the specific end of being sung. An article may suit many uses besides that for which it was given. The steel of the assassin may suit to murder his victim; yet this does not prove that the valuable metal was given for that purpose. The alcohol of “him that giveth his neighbour drink,” may suit to destroy his neighbor; yet this does not prove that it was given for this specific end. The *matter*, and the *title*, and the *use*, of animal food, all indicate that it is suitable for feeding wild beasts; yet all these do not prove, that it was given to Noah for this special purpose. And we see that the Doctor’s arguments are entirely fallacious. The psalms may be suitable for praise, while they were not given for this special purpose. And the conclusion to which we come is this: That the specific end for which they were given was *not*, that they should be employed by us in singing God’s praise. This is directly contrary to the Doctor’s proposition; and to prove it, I appeal to the infallible word of God. Rom. 15: 4. “For whatsoever things were written aforetime were written for learning, that we through patience and comfort of the Scriptures might have hope.” Here there is no fallacy: no inferring: no surmising as to the object for which the Psalms were given. The unerring word of truth tells us that they were given for our *learning*, and not for our singing, as the Doctor would have us believe. “Whatsoever things were written aforetime;” this covers the whole of the Old Testament Scriptures, book of Psalms, and all. And all, the Apos-

He says, was given for our *learning*. And besides, he speaks especially of the book of Psalms. Because he brings a quotation from the 69th Psalm, and says, this was written for our *learning*: "For whatsoever things were written aforetime were written for our *learning*." He teaches very different from Dr. Pressly. The Doctor says, "the specific end for which they were given, was, that they should be employed in singing God's praise." The Apostle says, No! they were given for our *learning*. And though the Doctor affirms it, and affirms it again and again; the Apostle always puts his veto upon it. It is a standing negative to all the Doctor's affirmations and arguments on this topic.

We see then, that the book of Psalms was given for the same purpose, as that for which the rest of the word of God was given, namely, for our learning. That we might *learn* the will of God—that we might learn to "fear God and keep his commandments"—that we might learn how to glorify Him upon earth, and attain to the enjoyment of Him in Heaven. And if we learn this from the Psalms, though we should never sing them, we use them for the very end, for which they were given. And this refutes all the Doctor says about the impiety and presumption of supposing that some portions of the Psalms are not "suited to Gospel worship and praise." To suppose so, he alleges, is to impugn the Spirit of God with want of wisdom. He says, "But are not these Psalms the production of the Holy Spirit? And are parts of them not suited to the end for which they were given?"—O yes Doctor, they are all suited to the end for which they were given: because they were given "for our learning." Hear him again:—"That is though these Psalms were given to the Church by the God of infinite wisdom, to be employed in his worship,

they were not adapted to the end for which they were given! O vain man, who art thou that repliest against God?"—Yes, O Doctor! who art thou, that repliest against God? by denying what he has affirmed; and by representing Him as doing what He has never done. God affirms that the Psalms were given for our learning, and you deny it! You represent Him as giving the Psalms to us, for "the specific end of being employed in singing his praise," while He declares, that this He has not done. Man, indeed, is vain and haughty, when he can use such presumption! Again he says: "Dr. Watts in preparing a system of Psalms for the use of the Church, has entirely omitted some whole Psalms, and large pieces of many others. And why? Because he considered them unsuitable for the Church under the present dispensation. And do you think, let me ask the humble believer, that the word of God has been given in such a defective form, that some parts of it may be laid aside as useless, while portions may be selected, which may be profitably retained?"—Now Doctor, this is very silly; for it never entered any man's mind except your own, that the word of God was given in a defective form—the notion, "that some parts may be laid aside as useless," is purely the product of your own fancy. The word of God is in the proper form to suit the end for which it was given—that is our *learning*. And we may learn from every part of it; while we cannot use every part of it in offering praise to God. No part of it may be laid aside as useless; because *for our learning*, it must all be retained. But it does not follow, that we must sing, and in the same form too, that which was given for our learning. If it had been given for our singing it would have been framed to suit that use: but it has been given for our learning, and it is just adapted to that use.

It suits the use designed without alteration; but the use not designed it suits only with alteration. And Doctor you are only trying to misrepresent the matter. Here is some more—"To this Psalm [119th] Dr. Watts has prefixed this remarkable note; "I have collected and disposed the most useful verses of this Psalm, under eighteen different heads, and formed a divine song on each of them; but the verses are much transposed to attain some degree of connection." Then comes Dr. Pressly's declamation:—"Can it be, that the man who employed such language regarded this Psalm as the production of infinite wisdom?" Why yes Doctor; there is nothing here that implies the contrary. "Does this Psalm contain the precious truths of God, and yet shall a sinful mortal select such verses as he considers most useful?"—Yes Doctor; it is what you do yourself: and are you sinful? You always select the verses you consider most useful for the purpose designed. When you counsel the inquiring, or the doubting, or the afflicted, you always select the verses you consider most useful. And you, "a sinful mortal," do this! horrible. "And pass over the remainder as unworthy of notice:"—But Doctor who does this? Perhaps you do it!—But Dr. Watts was never guilty of such a thing. He considered it all eminently worthy of notice, as suited to the design for which it was given, i. e. our learning.—"Is this remarkable Psalm the work of God's holy Spirit, and yet is the mind of the Spirit exhibited so awkwardly as to render it necessary, that the verses should be transposed, to attain some degree of connection?" Doctor; who ever thought of the mind of the Spirit being awkwardly exhibited? Do you think it could arise in any body's imagination except your own? Dr. Watts never dreamt of any thing so awkward. He considered the mind of the Spir-

it is exhibited in the most appropriate manner; and it was not in that he endeavored "to attain some degree of connection;" but in each of the divine songs he himself composed under different heads. He aimed at having some degree of connection in the matter contained under each head. But the Psalm was not given under *heads*, and hence in its matter no degree of connection was necessary. And my dear Doctor; you know very well, that the way you exhibit the matter, is merely a misrepresentation.—"I appeal to the sober judgment of all reflecting men while I say it would be an indignity to any respectable man, to treat his writings in the way, in which Dr. Watts, according to his own statement, has treated this admirable portion of the word of God."—Doctor; this sounds like something very serious and important; and yet it is nothing but mere faddle—empty declamation, without any force; as it contains nothing but a false insinuation. For no respectable man would feel aggrieved by having his writings treated as Doctor Watts has treated this psalm. If a poet were to select matter from the writings of any respectable man and form it into sacred songs, under different heads, it would be offering no indignity at all to the writer. And especially when the poet knew that it was agreeable to the mind of the writer, that he should do so: and especially too, when the poet states distinctly what he has done, instead of representing his own composition to be the work of the writer from whom he has drawn. And this is what Dr. Watts has done. He never attempted to foist his writings upon the public for the word of God, as Dr. Pressly does with Rouse's paraphrase. And I appeal to the sober judgment of all reflecting men, who have read "Dr. Pressly on Psalmody," when I say he has offered great indignity to the memory of Dr. Watts,

by the fraudulent manner in which he has treated the writings of this "respectable man." Just like the rest of Psalmonistic writers, when he can find no arguments to sustain his own cause, he turns all his vengeance upon Dr. Watts. And occupies not less than two chapters in distorting his views: in misrepresenting him: in vilifying and abusing his character. And what has all this to do with the subject of controversy? If he had expatiated largely, as to whether the moon is four-cornered, or sharp at both ends, he would have been about as near to the point; and it would have been far more harmless than what he has done. But then he had an object in view. He knew, that if he could blacken the character of Dr. Watts, by representing him as a heretic and hater of the Bible, it would prejudice the minds of very many against his psalms and hymns; and thus aid in making proselytes from the Presbyterian Church. And for this purpose he tries to improve it:—"And I would propose a question for the serious consideration of all conscientious Christians,—Does not that Church, which employs in the worship of God, songs prepared on such a principle, by her practice, sanction the contempt, which such language reflects upon the Spirit of Inspiration?" Thus he represents Dr. Watts as casting contempt upon the Spirit of Inspiration, and the Presbyterian Church as sanctioning that contempt; and then asks the conscientious christian to look seriously at the conduct of *this Church*. Indeed, it is not difficult to see, at what the Doctor is driving, while defaming so thoroughly the character of Dr. Watts.

We see then, there is no evidence, that the book of Psalms was given to the Christian Church to constitute her Psalmody. Indeed there is no evidence that it was given even to the Jewish Church for this purpose. No

where throughout the Bible, is the book of Psalms appointed to be the Psalmody of any church. It has always been left with the Church to prepare her own Psalmody; and to use what songs, and what system of songs, she thought proper. David, in company with other prophets, was raised up by divine authority to institute the singing of praise as a part of public worship in the Jewish Church; but he made no appointment whatever as to what songs should be used. The appointment made by David may be found in 1st Chronicles, chapters 23 and 25. And king Hezekiah conformed to these appointments, as we are told in 2d Chronicles, 29: 25. "And he set the Levites in the house of the Lord, with cymbals, with psalteries and with harps, according to the commandment of David, and of Gad, the king's seer, and Nathan, the prophet; for so was the commandment of the Lord by his prophets." We see then, that the divine appointment was to sing and praise with musical instruments; but not a word said respecting what *songs* should be sung. It was ordained to sing and play with instruments of music, but that is the extent; the songs to be used are not even mentioned. And so it is in every place where this divine appointment is referred to, there is no intimation that any system of songs were appointed. For the appointment of a specific Psalmody we are referred to 2d Chronicles, 29: 30. "Moreover, Hezekiah the king, and the princes, commanded the Levites to sing praise unto the Lord with the words of David and of Asaph, the seer." But there are various considerations tending to show, that this passage contains no divine appointment for the use of David's Psalms. And in the first place, it is very doubtful whether the common version is the correct one. Instead of a command to sing praise "*with the words*" of David and

Asaph, it may be a command to sing praise "*according to the commandments*" of David and Asaph; as it is in 2d Chronicles, 35: 15. "And the singers, the sons of Asaph, were in their place, according to the commandment of David, and Asaph, and Heman, and Jeduthun, the king's seer." We see, that these prophets were joined in authority with David in giving the divine ordinance of singing praise. And so the singers were in their place *according to the commandment* of David and Asaph, and the others. And in like manner Hezekiah and the princes may have commanded the Levites to sing praise *according to the commandments* of David and of Asaph; and not, *with the words* of David and of Asaph. The term rendered, "*with,*" is often rendered, "*according to,*" as in the 25th verse, "with psalteries, and with harps, *according to the commandment* of David and of Asaph." And the term rendered, "*words,*" frequently means, *authoritative words*; that is, edicts, precepts, commands. It is so rendered, for example, in Esther, 1: 19. "If it please the king, let there go a royal *commandment* from him." And in Ex. 34: 28. "And he wrote upon the tables the words of the covenant, the *ten commandments.*" And thus we see, as far as the meaning of the original words is concerned, it might be rendered, *according to the commandments* of David and of Asaph. Indeed Gesenius in his Hebrew Lexicon renders, *Bithvar*, "according to command;" and this is the very term in the text. And there is much ground to believe that this is the true meaning of the passage. It is granted, that the Jews were in the practice of singing *with the words* of David and of Asaph, and why would Hezekiah and the princes command them to do, what they were already doing? There seems to be no reason for the command; because they had just been engaged in singing before

the command was given. And I presume it will not be contended that they were singing any thing but the Psalms of David. And if they were singing the Psalms of David, why command them to do it? But we can easily see the propriety of the king and the princes commanding the Levites to perform the work assigned to them by the authority of David and of Asaph. In the 25th verse we are told, "he set the Levites in the house of the Lord, according to the commandment of David and of Asaph;" and then, in the 30th verse we are told, he addressed them, and exhorted them to discharge the duty assigned to them by this same authority—that is, to sing praise to the Lord according to the commandments of David and of Asaph. And besides, it would appear that Hezekiah did not give a command excluding the use of all but the words of David, and of Asaph, because he afterwards introduced the use of his own words; his own compositions were sung in the worship at the temple. But the command he gave did not exclude the use of his own, nor of Heman, nor of Jeduthun, nor of Moses, nor of Solomon, nor of Zachariah, nor of Ezra; yet, if he had commanded them to sing *with the words* of David and of Asaph, it would have excluded all these. But the command being to sing praise according to the appointments of David and of Asaph, in obeying the command they could use any songs whatever. There is reason to believe, then, that this text does not specify any psalmody.

But though the above may be the true interpretation, yet I found no argument upon it. Because admitting, that they were commanded to sing *with the words* of David and Asaph, it would still be no divine appointment for the use of David's Psalms. The king and the princes had no divine commission to appoint the use of

David's Psalms. When they enjoined it upon the Levites to sing with the words of David and of Asaph; it is not said, as in the 25th verse, "for so was the commandment of the Lord by his prophets." There was no commandment of the Lord for singing with the words of David, and of Asaph. But the king and the princes acted according to what was known to be an established principle in the church: namely, that she was to prepare her own psalmody, and adopt what system of songs she thought proper. On this principle also Hezekiah introduced his own songs to be sung in the public worship at the temple. He had no divine authority for so doing, except that authority which was given to the church to use whatever songs of praise she might select. This authority is implied in the divine appointment *to sing praise* in the worship of God. Neither was Hezekiah an inspired man, nor his writings inspired composition. One of his songs is found in the book of Isaiah. But this prophet no doubt revised and moulded it by the Spirit of inspiration before he gave it as a part of the oracles of God. The divine ordinance of singing praise is like that of prayer; they are both enjoined by divine authority; but no forms are given for either. The Church may use what prayers and what songs she may think most suitable. Civil Government is another ordinance somewhat similar, it is divinely appointed, but the people are left to adopt what form they please. And at the same time, nations are accountable to God for the way in which they manage His ordinance; and so the Church is accountable to God for the way in which she manages His ordinance of singing praise. She ought to give great dilligence in order, that this part of religious worship may be conducted in the very best manner. And it is lamentably neglected. And though no system

of Psalmody is enjoined upon the Church, yet it is her duty to have the best and most suitable system provided and in use. We say, that among all the divine appointments found in the Bible respecting the worship of God, there is not one determining what songs shall be sung. In all these appointments the principle is recognized, that it is the province of the Church to provide her own songs of praise; and that she may adopt whatever system of Psalmody she thinks best. If the book of Psalms has been given to the Church to constitute her Psalmody, is it not marvellously strange, that there is not a hint of it throughout the whole Bible. In all the countless calls, requiring us to sing praise, we are never once told what songs we are to use. Now if there was a prescribed system of Psalmody, this would be altogether unaccountable. We are called upon to sing, to sing songs, to sing praises, to sing psalms. But never once called upon to sing *the* Psalms, or to sing David's Psalms, or to sing the book of Psalms—not such a call in the whole Bible. Now if David's Psalms were the divinely appointed and only Psalms to be sung, this is, indeed, the most marvellous thing that ever has been heard of—the book of Psalms was appointed for the Church's Psalmody and she has never once been told of it! They that can believe it may! And yet Dr. Pressly has for the caption of one chapter: "Divine appointment of the book of Psalms to be used in the worship of God." But such Divine appointment he has failed to find in the Bible. All that he can produce for it is, that the Jews used them with divine approbation. And hence he might from the same authority, have a chapter with this heading: "Divine appointment of dancing to be used in the worship of God." Because the Jews engaged in dancing as a religious exercise and with divine approbation: thus

David danced before the ark. And according to the Doctor's mode of reasoning he might contend that no other form of worship will be acceptable; and that sitting quiet, is "offering strange fire before the Lord," And according to the Doctor's principle he ought to maintain, that *Monarchy* is the only divinely appointed form of civil government—that Republicanism has no divine warrant—and to establish it is daring presumption against the authority of Heaven. Because it is much clearer from the Bible, that Monarchy was the divinely appointed civil government of the Jews, than that the book of Psalms was thus appointed for their Psalmody. Then, if the book of Psalms must be our only Psalmody: Monarchy must be our only form of civil Government. The authority requiring the latter is clearer than the authority requiring the former. And it is obvious, that the Jewish Church used the Psalms of David, not because there was any specific divine appointment requiring it; but because it was her divinely appointed duty to sing praise, and hence her province to use whatever songs she deemed suitable.

And so the Christian Church may, no doubt, use these psalms with divine approbation; because it is her duty to sing praise, and her province to provide and use whatever psalms she may consider proper. That the Christian Church may use these songs there is no disposition to deny: but must she use them to the exclusion of all others? It is fully admitted that the Jews used them, and that we may use them; and why does Dr. Pressly spend so much time in proving what is not denied? Because he occupies nearly the whole of two chapters in proving that the Jews sung the Psalms of David, and that we may sing them. But says scarcely anything on the point of controversy, *i. e.* must we sing them to the

exclusion of all others? It is positively a fact, that on this point he has hardly anything to say. After he has labored through eighteen pages to prove that the Jews used these psalms and that we ought to use them, he devotes only *four* pages to prove, that we should use them to the exclusion of all others. On this point we would have supposed, that all his strength and all his arguments would be expended. But no! It seems that all his vigor; and assurance, and arguments are gone when he arrives at this all-important point. And all he can say is: "It would appear to be the divine will, that this should be used to the exclusion of all others." His confidence is all gone! After his long argument through eighteen pages, this is the amount of his conclusion: "It would *appear to*" be so! He just reminds us of the man who took so long a race to jump the ditch, that when he came to it, he was so exhausted, he had to sit down, and could not get over. Just so with the Doctor—while he is proving that the Jews used David's Psalms, and that we may and ought to use them, he seems to get along swimmingly, no let or hindrance impedes his way; but when he comes to prove, that the Christian Church ought to use them to the exclusion of all others—there he sticks fast! He has run with all his speed right up against the *pons assinorum*—and there he is—over he cannot get! Any one who looks into his book may see it. It is perfectly obvious, that where he needed arguments he had none; nor could he get any. And his want of argument, on the point to be proved, amounts to a moral certainty, that the point is not susceptible of proof. If there was any proof for it he would have had it; for his whole cause depends on this point: Should the Christian Church be confined to the book of Psalms? To prove this, is the design of his whole work. And when he

comes directly to the point, his lips are almost sealed, he has scarcely a word to say. He can bring arguments neither from Scripture, nor from reason, nor from common sense, nor from history, nor from any other source! And this shows that his notion is utterly without foundation—no more defensible, than that “the moon is made of green cheese!” He could offer as much proof for the one as he has done for the other. And it would be a good deal like what he has done, were he to start with this proposition: “The moon is beautiful, and is made of green cheese;” and labor through eighteen pages to prove that she is *beautiful*, and then occupy only four pages in proving that she is nothing but a cheese. In proving what needs no proof his arguments are abundant: but in proving what needs proof, his arguments are very scanty. Yet he could offer the same kind, and more abundant proof for the moon’s being cheese than he offers for his own notion. His own notion “*appears*” to be the correct one; and the moon *appears* to be a cheese. A cheese is of a circular form, and the moon *appears* to be circular. A cheese is a kind of whitish color; and the moon *appears* to be a kind of whitish color. A cheese has a flat face; and the moon *appears* to have a flat face. And cheeses vary in size; and the moon *appears* to vary in size too. And the proof is conclusive—yes, more abundant, and more conclusive, than what the Doctor has offered in support of his own favorite notion. It is heartless work for a man to undertake to prove that for which there is no proof. And that is the work undertaken by those who endeavor to show, that by divine appointment, the Christian Church, in her worship, ought to sing nothing but the Psalms of David.

And after all the Doctor has said, in relation to the use of the book of Psalms, I apprehend it will be rather

difficult to find out what he really does believe. He says he believes it to be the will of God that these should be used to the exclusion of all others. And then, he says, he does not precisely believe this, for he considers it a matter of little importance whether these be used to the exclusion of all others or not. P. 69, "While I decidedly concur with those who plead for the exclusive use of the book of Psalms, I do not think that this diversity of opinion [from those who plead for other Scripture songs] should give rise to any difficulty in the Church of God." That is, in his opinion, it is of little importance whether we obey the will of God or not. It is the will of God that we should use the Psalms exclusively; but whether we do so or not is of little moment! This is theology! Aye too, and he everywhere insists upon it, that the will of God, in this matter, is our only rule; And points us to the awful doom of Nadab and Abihu for disobeying the divine will. Now does he believe that the will of God is, that we should use the Psalms of David exclusively, or does he not? See his pp. 69 and 68. On p. 47, he says, "The songs contained in the book of Revelation were given to the Church by the Holy Spirit. And I suppose when the Holy Spirit is pleased to communicate to his Church, by the ministry of one of his servants, a song of praise to be employed in the worship of God, no one will deny, that she may with propriety use it." And he afterwards denies it himself; p. 88: "The fact that God has provided for his Church a collection of sacred songs, which he himself has denominated 'The Book of Psalms,' is with me, a conclusive reason, why these songs should be used in the worship of God, to the exclusion of all others." He believes that the songs contained in Revelations may be used with propriety; and he believes they should not

be used! He believes, that God gave them to his Church to be employed in his worship; and he believes it is the will of God that they should not be so employed! For he believes, it is the will of God that the book of Psalms should be used exclusively, p. 87. This is just like when he asserts over and over, that the point of controversy is about *using* hymns: and then asserts over and over, that the point of controversy is not about *using*, but about *making* of hymns. And does he believe, that the controversy is about *making* or about *using* them? And after he tells us, on p. 47, that the songs in the book of Revelation “Were given to the Church by the Holy Spirit, and are part of the sacred volume.” On p. 97, he says, “One thing, however, is certain, that neither our Lord, nor his Apostles, have furnished any psalms or songs in the New Testament for the use of the Church.” In the one he tells us, there are songs in the New Testament given for the use of the Church: in the other he tells us there are no songs in the New Testament given for the use of the Church! He believes there are songs there for the use of the Church; but he believes there are no songs there for the use of the Church! He believes the Spirit gave those songs for the use of the Church; but he believes the Spirit did not give them for the use of the Church! This is a specimen of the way he agrees with himself. And could any one unravel him? Is he not *the* paradox of paradoxes? And who could make out the Doctor’s creed on Psalmody? He believes this, and believes that; but he does not believe this, and he does not believe that; and truly it would take a philosopher to tell what he does believe. His creed on this subject is about as tangible as that of the honest Roman Catholic, who, when asked what he believed, answered, “I believe what the Church believes;”

and when asked, what does the Church believe? answered, "The Church believes what I believe;" and when asked again, what is it you and the Church both believe? he answered, "We both believe the very same thing." And so it is with Dr. Pressly on this subject. He believes precisely what he believes, and nothing else! And is it possible for him to make his congregation comprehend what he believes, or what they ought to believe? On one point, I suppose, he is clear and decided, namely—That by "Divine Appointment," they are using Rouse's Paraphrase in the Worship of God!

CHAPTER VI.

THE PSALMS OF DAVID NOT GIVEN TO THE NEW TESTAMENT CHURCH TO CONSTITUTE HER PSALMODY, BECAUSE THEY ARE NOT SUFFICIENT.

THE opinion that the book of Psalms was given to constitute the Psalmody of the Church, we have seen, is erroneous. And it is the fundamental error which runs through Dr. Pressly's work on this subject. Nearly all his arguments, in one form or another, are based upon this groundless assumption. The very thing to be proved he assumes to be granted; and argues from it just as though he was arguing from something known to be true. And in this way he deceives his readers by drawing conclusions from false premises. If he had first proved that the book of Psalms was given to constitute the church's psalmody, he might have drawn from it strong and valid arguments for the exclusive use of the book of Psalms. But he knew he could not prove this, and to answer his end he must assume it, though there is not a hint of it, in either the Old or New Testament. And the New Testament is very explicit in teaching, that the book of Psalms was not given for the psalmody of the church, but for our learning, that we through patience and comfort of the Scriptures, might have hope. And the sacred writers of the New Testament quote very frequently from the Psalms, yet in all these quotations, there is not the most distant hint, that the book of Psalms is the psalmody of the church, or

that it was given for this purpose; nor any intimation that they ought to be sung by the church. Indeed the idea, that the church ought to sing the word of God, seems to be foreign to the Scriptures. The word of God, is never any where spoken of in this aspect; nor any portion of it, as the portion which is to be sung. It is always spoken of as given for a different purpose. The Saviour says, "Search the Scriptures," implying that the Scriptures were given for our learning, not for our singing. He never says, Sing the Scriptures, nor even, "Sing the Psalms," a portion of the Scriptures. He never intimates, that they were given for that purpose. And so the Apostle Paul, in speaking of the Old Testament Scriptures, says, "Whatsoever things were written aforetime, were written for our learning," and not for our singing. And also, "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." He never intimates that all Scripture, or that any Scripture, is profitable for singing; or that any portion of it was given, that the man of God might be furnished with an inspired system of Psalmody. This is Dr. Pressly's doctrine, but it is not the doctrine of the Bible. And in like manner, the Apostle Peter, in speaking of the Old Testament, says, "We have also, a more sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place." No hint here either, that a portion of the Old Testament was given for our singing, or for "the specific end that it might be employed in singing God's praise." This is Dr. Pressly's doctrine, but we find nothing like it, from Christ and his Apostles. They all teach, that the book of Psalms was given for a different purpose. And when

Christ and his Apostles make known the specific end for which the Old Testament Scriptures were given us, does it not look like presumption to contradict them, and maintain that a portion of them was given not for this, but for another "specific end?" And when the word of God assures us, that the book of Psalms was not given for the specific purpose of constituting the church's psalmody, is not that conduct very reprehensible which assumes, that it was, and then proceeds to argue from this unwarranted assumption? But the Doctor was in precisely those circumstances, when it is necessary to *assume*, instead of *prove*. For had he been required to prove, he must have stopped short: but let him *assume* and he can make out to manufacture an argument. But we cannot grant his assumption, for this would be yielding the point in debate. Because, if the book of Psalms was given to be the Psalmody of the church, there is an end to the controversy. If the Doctor had proved this he might then have laid down his pen, because the work would have been finished: and the many arguments he has based upon his assumption would have been useless. But he assumes the thing to be proved, and then argues that it must be correct, just because it has been assumed. And the assumption is its own proof. But if the assumption be true, that is, if it be admitted on all sides, there is no use in any arguing to prove what is already admitted. And if it be admitted, that God has provided a system of Psalmody for his church, there is no use in arguing, from this admission, that he has. And this is the nature of a good deal of the Doctor's reasoning, he takes it for granted that God has provided a book of Psalms for his church, and from that, argues that he has. Any man that carefully reads his work will see that this is the case. But from the fact, that there is no in-

mination any where in the word of God, that the book of Psalms was given to constitute the church's psalmody, we may very safely conclude, that it was not given for that purpose; for if it had been given for that purpose, it is reasonable to believe that the church would have, in some way or other been notified thereof.

But again: there is another fact which proves beyond dispute that the book of Psalms was not designed to be the church's Psalmody; and it is, that in the apostolic age, the church was not confined to these Psalms. We learn this, not from any doubtful history; but from the unerring word of truth, 1 Cor. 14: 26. "How is it then brethren? when ye come together every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying." The notion that the Apostle reprov'd the Corinthians for *having* a psalm, a doctrine, etc., is so obviously contrary to the truth, that it needs no refutation. He would not have reprov'd them for having what the Holy Spirit bestowed upon them. But he could reprove them for the unseasonable exercise of the gifts of the Spirit. He could not reprove them for the gifts, which in the first verse he told them to desire; and which he said were given to them for the profit and edification of the church; ch. 12: 7. When these christians came together in the public congregation, one would have a psalm, another a doctrine, another a revelation, etc., and each was anxious to exhibit his own, and perhaps they were engaged in various exercises at the same time; and hence the disorder for which the Apostle reprov'd them. They had psalms, then, but they were not taken from the book of Psalms; they were composed by themselves under the supernatural influences of the Spirit. These psalms were brought to the church: these psalms were

used in the church; and the proof is positive, that the church was not then confined to the use of David's Psalms. If the book of Psalms had been the church's Psalmody, the Apostle would not have suffered such a thing. The church at that time needed the enlightenment of Dr. Pressly: he would have shown them, that they were all wrong, for they must bring no psalms into the public congregation, but those found in the book of Psalms. The Apostle lived too early to enjoy the light of these latter times! What a pity, that Dr. Pressly was not there to instruct him! The Doctor would not have tolerated such an irregularity. And if the Apostle had been the same kind of a champion, for the same kind of truth, he would not have tolerated it either. And if the church under the immediate care of the Apostles was not confined to the book of Psalms, why should she be confined to it now? If the book of Psalms did not furnish psalms enough for the use of the church then, why should we suppose that it furnishes psalms enough for the use of the church now? The book of Psalms was as complete then as it is now: and if the church then needed psalms additional to these, so she still needs them.

And it is worthy of especial notice, that these Psalms composed by the Christians of Corinth were given by the Holy Spirit. Cor. 12: 8—11. "For to one is given by the Spirit, the word of wisdom; to another the word of knowledge, by the same Spirit; to another faith, by the same Spirit; to another the gifts of healing, by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues; but all these worketh that one and the same Spirit, dividing to every one severally, as he

will." And these supernatural gifts were given by the Spirit for the edification of the Church; verse 7: "But the manifestation of the Spirit is given to every man to profit withal." Then, in 14 : 26, we are told, that for the benefit of the Church, the Spirit gave to some doctrines; to others tongues; to others revelations; to others interpretations; and to others psalms. Now if the book of Psalms was the prescribed and sufficient Psalmody of the Church, why did the Spirit give new additional Psalms? If Dr. Pressly is correct, the Spirit of God was mistaken! It was the mind of the Spirit that more Psalms were needed for the edification of the Church, or He would not have given more; but Dr. Pressly, everywhere, teaches that more psalms were not needed. P. 86. "And by the instrumentality of a man, (David) whom God called to the work and fitted for it, a collection of sacred songs has been communicated to the Church, which Christians all over the world, in every age, have found from comfortable experience, to be admirably adapted to the end for which it was given." Here he says, Christians all over the world, in every age need none other than the book of Psalms; hence those Christians to whom the Holy Spirit gave other Psalms did not need them! The Spirit of God believed that these Psalms were requisite for the edification of the Church; but the Doctor knows better! He can tell the Spirit, that it was a useless work for him to communicate any psalms besides those they had already! And his charging the Spirit of God with folly is implied in numerous passages. Hear him again, on p. 89. "God has not only provided for his Church songs of praise, but he has given her a book of Psalms. It is perfect, not only in its parts, but as a system of praise, and it needs no addition." The Holy Spirit, by giving additional psalms,

taught, that the book of Psalms was not enough—that it needed addition. But Dr. Pressly asserts positively, that it is enough—“it is perfect, and needs no addition.” It is extraordinary to see a “sinful mortal” undertaking to contradict and instruct the God who made him! Into what impious folly men are led, by contending for erroneous opinions! And besides impeaching the Spirit of Infinite Wisdom with folly, he also asserts directly the opposite of what is revealed in the word of God, by denying, that the Spirit of Psalmody was among the ascension gifts of the Redeemer. P. 86, “And when our glorious Lord, with whom is the residue of the Spirit, arose from the dead and ascended up far above all heavens, that he might fill all things; and gave some evangelists; and some pastors and teachers; for the perfecting of the saints, for the edifying of the body of Christ; if it had been necessary for the edification of his Church, is it not reasonable to suppose, that among other gifts, he would have conferred the spirit of Psalmody?” Thus he teaches, that the Spirit of Psalmody was not given, while it is stated distinctly, that it was one of the gifts communicated by the descent of the Spirit. He flatly denies what is revealed in the word of God. And he represents the ascended Redeemer as not bestowing the very gift which the Word says He did bestow, and thus slanders his exalted Saviour. Does the Doctor believe that he is a Popish priest, and that he is writing for Roman Catholics, who never see the Bible? when he can so deliberately falsify the word of God?—No: But I suppose I should recollect, that he is clothed with authority; and these are some of his official *dogmata*, while acting “in the name of the Protestant Church of Christ.” How very advantageous it is, to be supreme, that a man can just say what he pleases! He says indeed,

“But among the various services to which individuals were called by the Head of the Church, and for which he qualified them, by imparting to them the gifts of the Holy Spirit, the preparation of a system of Psalmody for the edification of the body of Christ is never mentioned.” He thinks this will justify him in representing the ascended Redeemer as not giving the Spirit of Psalmody. But the Bible tells us, that he did give the Spirit of Psalmody, though the *preparation* of a system of Psalmody is never mentioned. The preparation of a system of doctrines, or of revelations, or of interpretations, is never mentioned, yet these were among the gifts of the Spirit; and so the Spirit of Psalmody was given, though the preparation of a system of Psalmody is never mentioned. And what did the ascended Redeemer teach his Church by giving to her his Spirit, as the spirit of doctrine, of revelation, and of interpretation? Obviously he taught her, that though she had the doctrines, and interpretations, and revelations of the Old Testament Scriptures, yet she needed others additional. And so he taught her, by giving to her the Spirit of Psalmody, that though she had the book of Psalms, yet she needed others in addition to these. This matter is positively beyond all controversy: if the Redeemer had not considered his Church as needing additional psalms, He never would have given her additional psalms, by the direct influence of his Spirit. If his Spirit had not been needed as the Spirit of Psalmody, he never would have given it as such to the primitive Christians. But, by giving these additional psalms, he taught the Church that her system of Psalmody was not yet completed; just as by giving additional doctrines, he taught the Church that her system of doctrines was not yet completed. And as the Church’s system of doctrines, her Creed, or Confession of Faith, is drawn

from, and founded upon the word of God, by the labors of uninspired men, so her system of Psalmody is to be provided in the same manner. And she is no more required to adopt any portion of the word of God for her system of Psalmody, than she is required to adopt the Bible for her Confession of Faith. And from this account, that we have of the primitive Christians composing and bringing Psalms into the public congregation, and that by the influences of the Spirit, the matter is completely settled, that the book of Psalms was not given to the church to constitute her psalmody.

I know it may be objected, that these psalms were composed by the extraordinary influences of the Spirit, and these influences being withheld, there are none now qualified to compose psalms for the use of the church. But this objection is not valid: for if it were, there would be none now qualified to perform any office in the church. Because it appears, that at the time these psalms were given all the various functionaries in the church were qualified with supernatural endowments. This is obvious from the 12. c. of 2 Cor. taken in all its parts. The Apostle having shown that there were diversities of gifts by the Spirit, then says that God hath set them in the church; "First apostles; secondarily prophets; thirdly teachers; after that miracles; then gifts of healing, helps, governments, diversities of tongues." All these various functions were then exercised in the church by the aid of supernatural endowments. But now these endowments are withheld, yet some of these functions may, and are still exercised. And if it be asked, What of them may now be exercised? I would say, Just all of them that can. And this is a very simple rule by which to determine how many of the various functions, exercised in the apostolic church, may still be continued. There is

no prohibition to the exercise of any function that had place in the apostolic church. No function has ceased because it was forbidden, but simply because it could not be exercised. The nature of each function fixed the limit of its own duration. If supernatural endowments were essential to the exercise of any function, whenever these were withheld it ceased to exist; not by prohibition, but by necessity. The function of an Apostle: of a prophet: of him that wrought miracles: of him that spake with tongues, etc., were of this kind. They have ceased in the church, because the supernatural endowments essential to their exercise are withheld. But this is the only thing that forbids their exercise. They may still be exercised if they can. If a man can prophesy he may: if a man can speak with tongues, he may: if a man can work miracles, he may. The church may still call these functions into requisition if they be within her reach. And so, the function of him, who was then a teacher by the aid of supernatural endowments, may still be exercised if it can: and it is. And the functions of those who were then "helps: governments,"—say elders and deacons,—may still be exercised if they can: and they are. And the function of him, who then by the Spirit of psalmody, composed psalms, may still be exercised if it can: and it is. The church may call into exercise this function whenever it may be requisite. The fact that at the organization of the Christian Church, her exalted King and Head, by his Spirit qualified some, for the work of composing psalms, authorizes her in all subsequent time, to call into exercise this function, if it be still within her reach. Its exercise *then*, is her warrant for its exercise in all time future, if the requisite qualifications are still possessed. And thus we see that though all these functions were then exercised under supernatural

influences, yet those of them, to which these influences were not essential, may still be exercised, while these influences are now withheld. The function of teaching, of ruling, and of composing psalms are of this description. And this passage of Scripture proves beyond all controversy that the church is not to be confined to the book of Psalms: and that it does not constitute her psalmody: that it was not given for this end; and that it is the province of the church to prepare her own psalmody, just as she may consider most suitable for her own edification. When Dr. Pressly was discussing the whole ground, why did he pass over this text in silence? Obviously because he was afraid of it. Had he considered himself competent to dispose of it, he would, no doubt, have made the attempt.

But again: there is another consideration which proves, that the book of Psalms was not given to the church to constitute her Psalmody. It is, that in prophecy she is represented as using songs of praise the matter of which is not contained in the book of Psalms. It is admitted, that John in the isle of Patmos, in prophetic vision, had the church presented to his view. The scene of the visions, is in heaven, but the church on earth is the object presented by these visions. John is made to behold her, in her sufferings, her conflicts, her triumphs, and rejoicings, even from her rise down to the end of time. In the 5th ch. of Revelations, this church is represented as singing a song of praise, the matter of which is not in the book of Psalms. "And they sung a new song, saying, Thou art worthy to take the book and to open the seals thereof, for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred and tongue and people and nation; and hast made us unto our God, kings and priests, and we shall reign on

the earth." Dr. Scott says, This song is *new*, both in respect of the *occasion*, and also of the *composition*. It is not called a *new* song merely because it is sung upon a new occasion, but because the composition is new; it contains new matter: matter not contained in any song used before that time, in the church. It is perfectly obvious, that the ideas contained in this song are not to be found any where in the book of Psalms.—"Thou art worthy." Who? "The Lamb." And who is the Lamb? "The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God which taketh away the sin of the world." Thou the Lamb—Thou Jesus of Nazareth art worthy. Here the man Jesus, the Son of Joseph and Mary, is represented as a *Lamb*; but there is no such idea in the book of Psalms. The Psalms never speak of the man Jesus. They speak often of the Messiah the Redeemer; but no where reveal that Jesus of Nazareth is that Messiah: that Redeemer. But in this song Jesus of Nazareth is spoken of. Here the church is represented as addressing Jesus. "Thou art worthy." But there is no such idea in the Psalms. The church is not represented any where in the Psalms as saying to Jesus, "thou art worthy, to open the book, for thou wast slain." The church is not represented as saying to any one, "Thou wast slain;" nor "Thou hast redeemed us to God by thy blood;" nor, "Thou hast redeemed us out of every kindred and tongue and people and nation." These, and many other ideas contained in this song, are not found in the book of Psalms. And a song having these ideas, would not be any one of the Psalms of David. But we are told here, that the church actually uses songs of this kind. Songs containing matter not found in the Psalms; and hence, songs that are none of those Psalms. We do not suppose, that the church ever sings

this song in this identical form; but that she uses songs of this *kind*; with this matter; containing these ideas. It teaches us, that the primitive church was in the practice of using songs of praise of this description. Songs in which Jesus of Nazareth was magnified and exalted! Songs in which they ascribed all worth, and power, to the man who was crucified and who was contemptuously spoken of by their enemies as "the dead god." This kind of songs of praise the Christian church sings, and hence she is not confined to the book of Psalms. And by the testimony of prophecy these Psalms were not designed to constitute the Psalmody of the church.

In the 15th chapter the church is presented, as engaged in singing another song of praise. "And I saw as it were a sea of glass mingled with fire; and them that had gotten the victory over the beast, * * * stand on the sea of glass, having the harps of God. And they sing the song of Moses the servant of God, and the song of the Lamb; saying, Great and marvellous are thy works, Lord God Almighty, * * * for thy judgments are made manifest." This is obviously a song of thanksgiving for the deliverance of the church and the destruction of her enemies. It is sung by those who had gotten the victory over the beast and over his image, etc. i. e. over the Papacy, and over the persecuting civil powers in league with it, and by which it was supported.—The church being delivered from this anti-christian system, raises the voice of thanksgiving while she stands on, or at the sea of glass. There is manifestly an allusion to the deliverance of the church at the Red Sea, standing thereat and praising the Lord. And the church standing on, or at the sea of glass, "sing the song of Moses the servant of God, and the song of the Lamb."—There are three characteristics of this song which ought

to be noticed. It is a song of thanksgiving for deliverance granted to the church. It is the song of *Moses* the servant of God;—and it is the song of the *Lamb*. Each of these has its own separate and distinct meaning. And why is it called the song of *Moses* and the *Lamb*, and not the song of *David* and the *Lamb*, or the song of *Isaiah* and the *Lamb*? or some other eminent servant of God? Obviously because Moses sustained a relationship to the church, which no other man did. He was the Lawgiver of the church. He is called a mediator between God and the church. In the cloud and in the sea, the church was baptized unto Moses, as the deliverer, leader, and lawgiver thereof. Hence the *Lamb*, or *Christ* and *Moses* are often presented in contrast. “*Moses* as a servant was faithful in all his house—the church—but *Christ* as a Son over his own house.” “The law was given by *Moses*, but grace and truth came by *Jesus Christ*.” And accordingly, *Moses* is the representative of the Mosaic dispensation; and *Christ* the representative of the Christian dispensation. The song of *Moses*, then, will be a song respecting the church under the Mosaic dispensation; and a song of deliverance respecting the church under the Mosaic dispensation; will be a song recounting the deliverances of the church under that dispensation; such as that sung at the Red Sea, and that sung by *Deborah* and *Barak*. And in contradistinction from this, “the song of the *Lamb*,” will be any song recounting the deliverances obtained by the church under the Christian dispensation. And as the song of *Moses* and the *Lamb*, is merely the representative of such songs, as are sung by the church on this occasion; these songs, are songs recounting the deliverances granted to the church, both in ancient and modern times; both under the Mosaic and Christian dispensations. It is firmly

believed, that the distinctive characteristics of these two songs are these now mentioned. And hence, in the book of Psalms, songs answering to "the song of Moses," might be found; but songs answering to "the song of the Lamb," could not be found; because there are no songs there recounting the deliverances obtained by the Christian church. And especially, there are no songs there recounting the victories gained by the church over the beast, and over his image, and over his mark and over the number of his name, and adoring the Lord God Almighty, because his judgments are made manifest, in the destruction of these enemies of the church. When the church uses such songs, she uses songs not contained in the book of Psalms. And moreover, she uses songs not found any where in the Bible. Because there are no songs in the Bible recounting the victories gained by the church over the "Man of Sin," unless this is done in some measure, in the one contained in the 19th of Rev. All such songs must be prepared by the church for herself: and that by the agency of uninspired men. And in this prophecy, songs of this kind she is positively represented as singing. Hence she uses songs not contained in the book of Psalms; and songs too, which are the compositions of uninspired men.

Again: in the 19th chapter the church is represented as engaged in another song of praise. And it has many features not belonging to any song in the book of Psalms. "And after these things I heard a great voice of much people in Heaven saying Alleluia; Salvation, and glory, and honor, and power unto the Lord our God; For true and righteous are his judgments: for he hath judged the great whore which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand, And again they said Alleluia." In

this song the Church praises the Lord for the judgments inflicted upon "the great whore." The same Mother of harlots seen riding upon the scarlet colored beast with seven heads and ten horns. Which symbolizes the Church of Rome riding upon the civil power of the ten Kingdoms; and trampling under the feet of this huge bloody beast the Saints of the Most High; and causing that as many as would not worship the image of the beast [the Pope] should be killed," with the civil sword. The song is sung by the Church after the downfall of Popery. And in the song there is specific mention made of the abominations of Popery: the polluting influence of the corrupt system in the earth: and how Popery had shed the blood of the servants of the Lord: and allusions to the righteous judgments of God in overturning that wicked system. But there are no songs in the book of Psalms containing matter of this kind. It is taught here that the Church uses songs of this kind, and therefore she cannot be confined to the book of Psalms. "And a voice came out of the throne saying, Praise our God all ye his servants; and ye that fear him, both small and great. And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying: Alleluia, for the Lord God omnipotent reigneth. Let us be glad and rejoice and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready." Here is more matter contained in this song which is not found in the Psalms. It is sung at the introduction of the glorious millenium, when the Church being delivered from all oppression, and all anti-christian corruptions, will be made ready and meet to be publicly espoused to Christ the bride-groom of his own ransomed Church: when henceforth he will constantly manifest his favor, showing

that she is his delight, and his beloved, and never again will his gracious presence be withdrawn. There is positively no song in the book of Psalms that speaks of "the marriage supper of the Lamb," and declares that it is come; or that the glorious millenium has now arrived; and that the Lord hath judged the great whore which did corrupt the earth; and that he has avenged the blood of his servants at her hand. Songs containing these facts must be drawn from some other source than the book of Psalms. But the prophecy assures us that the Church sings such songs of praise, and hence she is not confined to the book of Psalms. And it follows, that it was not given to constitute her Psalmody. And it follows too, that such songs must be prepared by uninspired men, for, in the Bible, this matter is not contained in any songs of such a form as fits them for the Church's use. And these songs contained in the book of Revelation are merely brief representatives of the kind of songs used by the Church on these various occasions. But these representatives teaches the undeniable fact, that the songs used by the Church contain a great amount of matter not found in the book of Psalms. How then can we account for the following declaration of Dr. Pressly: "If all the songs of praise found throughout the Bible, were examined with care, I believe it would be seen, that there is not an idea expressed in any one of them, which is not exhibited in nearly the same identical words, in some part of the book of Psalms." P. 89. Now, it might well be asked, did the Doctor ever see the book of Psalms, and the songs contained in other parts of the Bible? And if he did, how can it be accounted for, that he has published such a declaration? "Not an idea," he says, "in any one of them, but is found in the book of Psalms!" After this, what may

he not say? And not only *every idea*; but, "exhibited in nearly the same identical words!" Truly, it needs no comment; its character is written upon it very forehead! But on this subject the Doctor has exhibited himself in a more remarkable manner than even here. It is on p. 47. I give a large extract, as it is a curiosity. Dr. Ralston had asked, where did the Church get the subject-matter of the songs contained in the book of Revelation? And had said, "The correct answer goes far in deciding the point in dispute." To this Dr. Pressly replies; "With the venerable author I cordially concur in opinion, that the "*correct answer*" to this question, will go far in deciding the disputed point. I am even prepared to go further, and say, that the "*correct answer*" to this question would completely terminate the controversy. But with all due deference I must be permitted to doubt whether my Father has given the "*correct answer*." The question is, "Where did the Church get the subject-matter of the songs contained in the book of Revelation?" I answer: "The subject-matter of the songs was taken neither from the Old Testament nor from the New; but the songs themselves were given to the Church by the Holy Spirit, and are a part of the sacred volume." Here he says, "the Church got the subject-matter of the songs neither from the Old Testament nor from the New; but the songs themselves were given to the Church by the Holy Spirit." Now the songs contained in the 15th and 19th chapters are sung by the Church after the fall of Antichrist: after the Church is delivered from the domination of the Man of Sin. And we may say, that this is not earlier than the nineteenth century." Now where does the Church in the nineteenth century get the subject-matter of these songs? Dr. Pressly says, "she gets it neither from the

Old Testament nor the New; but the songs themselves are given to the Church by the Holy Spirit." Now can the Doctor inform us where it was that this occurred—that the Holy Spirit gave songs to the Church in the nineteenth century? Where was it that the Holy Spirit inspired men in the nineteenth century, to give these songs to the Church? The Church uses them in the present age, and she gets the subject-matter of them neither from the Old Testament nor the New; but he says they are given to her by the Holy Spirit. According to the Doctor, then, there are new revelations in the present age. And there are inspired men in the present age. And he says, these songs given to the Church by the Holy Spirit, in the present age "are a part of the sacred volume." Hence, the canon of Scripture was never closed until the nineteenth century. And these songs were never in the book of Revelation until the nineteenth century! And the one in the 19th chapter is not in it yet! For the Church has not yet sung it; and when she does sing it, she will get it neither from the Old Testament nor from the New: but direct from the Holy Spirit! And who, but Dr. Pressly, could believe it? And far more absurdities than these are implied in this passage. How supremely ridiculous a man will make himself, while contending for error! Teaching that the songs used by the Church in the nineteenth century are not taken from the word of God, though they are in it; but that they are given to the Church direct by the Holy Spirit! O such a cause! that requires such reasoning! We see here also, how the Doctor confutes himself; and proves his other assertions respecting these songs to be false. He said that every idea in them is found in the book of Psalms, and expressed in nearly the same identical language. And now he says the Holy Spirit gave them to

his Church. And what was the use of the Holy Spirit giving them to the Church when they were already in the book of Psalms? The Holy Spirit never does any thing unnecessary. His giving these songs proves, that it was necessary to give them, and this proves that they were not in the book of Psalms. And thus the Doctor, by saying the Holy Spirit gave these songs to the Church, proves his own assertion false. He proves it false in another way. He says, "The subject-matter of these songs was taken neither from the Old Testament nor from the New." Hence it was not taken from the book of Psalms: it is different from the matter contained in that book: therefore the ideas cannot be the same, nor expressed in the same identical language. And he thus, not only confounds himself, but his language is highly derogatory to the Holy Spirit. He says, the "Holy Spirit gave these songs to the Church," and then says, it was useless for him to do so. P. 89. "What then would be gained, in so far as the wants of the Church are concerned, were all the songs throughout the Bible added to this divine collection." He asks the Holy Spirit, What is gained by adding these songs, which He gave to the Church, to this divine collection? Thus, he would point out to the Holy Spirit, the folly of giving songs to the Church which are of no advantage. And he says this divine collection, 'is perfect, not only in its parts, but as a system of praise, and it needs no addition,' while he says the Holy Spirit has added to it, and has given other songs to the Church. The Holy Spirit has changed what was perfect: and has added to what needed no addition! It is indeed strange how his people can study his book, and not be shocked at the impiety implied in many of his assertions; when what he asserts in one place is compared with what he asserts in another: they are sa

self-contradictory and so contradictory to the revelations of the Bible! and involve so much that is disparaging to the wisdom of God! But when men undertake to defend error, there are always features developed of precisely this description. These prophecies, then, teach very clearly, that the New Testament Church should use songs of praise not contained in the book of Psalms. Songs drawn from the New Testament Scriptures, and founded upon events connected with the history of the Church; and of consequence songs of praise composed by uninspired men.

Again, the book of Psalms was not designed to constitute the Psalmody of the church because it is not sufficient for that end. It is infinitely well adapted to the end for which it was given to us, i. e. our learning. In common with the rest of the Old Testament Scriptures, it is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect thoroughly furnished unto all good works. But it does not contain all that is valuable and suitable to be incorporated in the Psalmody of the Christian church. The Psalmody of the Church ought to correspond to her character; and there ought to be a harmony pervading the several parts of her worship. But there are traits of character appertaining to the Christian church to correspond with which there is nothing in the book of Psalms. For instance, the New testament church had a predecessor; and she is the successor to the church of the former dispensation. She will then have frequent allusions to the nature and condition of her predecessors. There is much of this in the Epistles to the Galatians and the Hebrews. The church now in her sermons and her prayers, has frequent allusions to the church of the former dispensation. But in the Psalms there can

be no allusion to a preceding church; for when they were given there had been no predecessor. And consequently when in our sermons and prayers, we contrast the superior privileges of the church of the present dispensation with those of the church of the former, and use the Psalms, our songs of praise do not harmonize with the other parts of our worship. Our sermons and our prayers will be peculiar to the present dispensation; but our Psalmody will not. And thus our Psalmody does not correspond to the other exercises: it is out of place because it does not allude to the chief subject of the other parts of the exercises. And hence the parts of worship are disjointed: there is something like a discord; and all things do not seem to be done in order.

Again: the ritual of the New Testament Church is altogether different from that of the Old; and hence her dialect must be different. The common dialect of the Old Testament church, was to speak of high-priests, and priests, and Levites, and altars, and trumpets, and sacrifices; of the blood of bulls, and of goats, and of rams; of heave offerings, and wave offerings, and thank offerings; and beaten oil, and fine flour, and incense, and water of purification, and holy garments, and consecrated vessels; and show bread; and feasts of new moons, of trumpets, of the passover, of pentecost, of atonement, of tabernacles, of harvest, of jubilee, etc. And these things, and many more, being used in her rites and ceremonies, her dialect or language must be peculiar; because it is formed upon the *ritual* of the church. But the New Testament church in her *ritual* has none of these things, and her language cannot be based upon them; hence her dialect must be very different from that of the other church. She speaks of one great High-Priest, the Lord Jesus Christ. And instead of speaking of the

blood of bulls and of goats, etc., she constantly speaks of the blood of Jesus Christ which cleanseth from all sin. And she has no priests; but she speaks of presbyters, or elders; and deacons; and ambassadors of Christ; and ministers of the churches. But there is no language in the Psalms corresponding to these. And as this is the common language of the church, we would suppose it ought to be used in every part of her worship. But if the book of Psalms constitute her Psalmody, this is impossible. The Psalms never mention the blood of Jesus Christ; nor presbyters; nor elders; nor deacons; nor ambassadors of Christ; nor ministers of the churches; nor many other things with which the language of the church is constantly conversant. This dialect of the church is always used in her sermons and her prayers, and must she not use it in singing praise? Why should she use a dialect in that part of her worship, which is foreign to her real character? Why should she be christian in every part of her worship, except in singing the praise of God? Why must she exclude the dialect of the Christian church from this delightful part of the divine service? It is both unreasonable and unscriptural to suppose, that the glorious King of Zion ever ordained such an inconsistency for his church. And since the church has undergone such an entire change under the present dispensation, why must she be confined to the psalmody of the former dispensation. When she is changed in every thing else, why must she remain unchanged in this? Her laws, and her rites, and her ceremonies, and her forms of worship, are all changed, and the change is so great as to be symbolized in prophecy, by a new heavens and a new earth, and yet there must be no change in her Psalmody! Old things have passed away, and all things have become new, and the old Psal-

mody, is the only Psalmody still! When the church is changed in every other part of her worship, where is there either Scripture or reason to prove, that she is unchanged in this? Just no where. You might as well suppose, that when the government of this nation is changed from that of a British province, to that of an independent Republic, and a new constitution, a new Executive, and a new Legislature adopted, the nation must still use the English laws, without either alteration or addition. This supposition would not be a whit more absurd than the other. And just as the English laws may be useful to this nation, though they do not suit all her purposes, so the book of Psalms is exceedingly valuable to the Christian church, though it is not suitable for all her purposes of praise.

Again, the *vocation* of the New Testament Church renders the book of Psalms insufficient to constitute her Psalmody. Her vocation, in one very important respect, is different from that of her predecessor; for she is emphatically a missionary institution. It is true indeed, that the vocation of the Church in all ages is to represent the God of Truth, and maintain the cause of righteousness in a fallen world. And the Jewish Church was to do this especially by her own preservation; by keeping herself separate from the nations of the earth. And by observing the laws and ordinances, and institutions appointed for her by her God and King. But though she was not to exclude any who desired to unite with the Church of the true God, yet she was not commissioned to go forth and convert the nations of the earth to the true religion. This is the peculiar and high *vocation* of the Christian Church: to go forth clad in the armor of Salvation and conquer the world: to invade the dominions of the Prince of darkness; everywhere to deliver

the people from his cruel bondage; and bring the nations to bow in delightful submission to the peaceful sceptre of King Jesus. Jesus said to his Church, as she was then represented by the Apostles, "Go ye into all the world and preach the gospel to every creature, and lo! I am with you always, even unto the end of the world." The high calling of the Christian Church, then, is to convert the world to the faith of the Lord Jesus Christ. This is the imperative duty imposed upon her by the high authority of her Lord and King. And her distinctive character is, that she is and must be a missionary church. This glorious vocation of subduing the world to her divine Lord, she should keep constantly in view. Hence then, in her sermons, in her prayers, and in her praises, her peculiar and high vocation ought surely, to have a place. But if she use only the Psalms, in her songs of praise, to this high vocation she can never once allude. She can never intimate that she is what she is; namely, a missionary Church to the world. She may pray and preach much respecting her duty in this matter, but she can never refer to it in her songs of praise. Because the glorious work of missions is never mentioned in the book of Psalms. And will not this account for some men's partiality to these Psalms, because in using them, they are never plagued with having the cause of missions pressed upon their attention. A subject, the mention of which, discommodes them so much, they will naturally wish to have left out of their Psalmody. And the Psalmody which has it not, is just what pleases them. But the Church ought ever to remember her own duty and privilege, and endeavor to fulfil her high vocation; and use every proper means that will facilitate the work of gathering the nations into the Church of God. And the character of her Psalmody will have a very im-

portant influence in this matter. If the songs of Zion bring clearly before the minds of the people the glory and importance of evangelizing the nations of the earth, it will awaken in their hearts a warmth and devotion to the cause of the Redeemer abroad; and then, by their agency, the streams of Salvation will be made to flow through far distant lands. But if the Psalmody of the Church does not bring this subject into contact with the minds and hearts of the people, one valuable means of advancing the interests of this cause, will thus lie entirely neglected. And I doubt not, it would be the duty of the Church to use a gospel Psalmody on this account, if there was no other. And the churches refusing to do it, are negligent of their duty; because they are refusing to adopt such lawful means as will further the interests of Zion, and enable her to fulfil the high vocation to which she has been called by her exalted Head and King. It is well known that the Psalmody of a people has a mighty influence in moulding their views, and feelings, and practice. And all that may be effected for the good cause by having a missionary Psalmody, is entirely lost in those churches where they use nothing but Rouse's paraphrase. This Psalmody does not discourage the work of Missions; but it does not present and bring home the work to the hearts of the people. And this may be one cause why the churches using this Psalmody are generally so sluggish and inactive in this all important work: because they have not the life and impulse that a missionary Psalmody would impart to their feelings, and their practice in the service of the Lord. And thus we see, that the prosperity of Zion, may be, and no doubt is, hindered by using a Psalmody not corresponding to the high vocation of the Christian Church, as the appointed of God to evangelize the nations of the earth. It is perfectly

obvious, then, that the book of Psalms was not designed to constitute the Psalmody of the Christian Church, because such a Psalmody does not correspond to her peculiar character, and is not such as is best adapted to enable her to discharge her whole duty, as enjoined by her divine Redeemer.

Again, the *sacraments* of the New Testament Church constitute another peculiar feature of her character. Baptism is the divine ordinance of initiation and recognition in the Church of Christ. And hence it is to her an all-important ordinance. None can be recognized as entitled to the privileges of the Church without the application of this rite. And through this divine ordinance all the accessions of the Church must come; and it is essential to her very existence as a Christian Church. And yet, must she never once allude to it, in all her songs of praise? If she be confined to the book of Psalms, this is the necessary consequence; for these Psalms know nothing of this divine ordinance. We may have much respecting it in our sermons and in our prayers, but we must exclude it forever from our praises! This ordinance, by which we are received into the bosom of the Church, to partake of its glorious privileges and in which we dedicate our dear offspring to our covenant God, we must never refer to when we praise our covenant God! Is this the consistency of Christianity? This rite, which seals to every subject of it a title to all the privileges of the visible Church of God, and which seals to every believer a title to all the blessings of the covenant of grace, and is therefore so dear and precious to all the people of God, yet they must never allude to it when they lift up their voices in His praise! Who could believe it? An ordinance, too, which constitutes the very badge of discipleship among the followers of the Re-

deemer; by which the children of the Church are distinguished from the world; and which forms the very wall of separation between the church and the world; and yet, to this sacred inclosure which gathers them into communion with the blessings of God's house, in all their songs of praise they must never once refer! Who would ever suppose, that the infinitely wise God has given an ordinance to his church, which she must never mention, to which she must never refer, when she lifts up her voice to praise the Lord who gave her that ordinance? The minds of men who can believe it are surely much stultified by some kind of influence. And those, who hold that the church ought to use nothing but the book of Psalms, must believe it; for in using these she can never refer to this ordinance. I am aware, that in answer to such arguments Dr. Pressly would say, This is reasoning after the manner of men; but not according to the wisdom of God; for when God has given a Book of Psalms to his church, it is not for sinful shortsighted man to say what is fit or reasonable, in this matter, or what is not. Thus, with his groundless and unscriptural *assumption*, that God has appointed the book of Psalms for the Psalmody of the church, he would overturn both scripture and reason; represent the Head of the church as acting unwisely; and set aside much that is fit and becoming in the church of God.

Again: the sacrament of the Lord's Supper is another distinguishing ordinance of the New Testament church. It has been considered the solemn and delightful characteristic festival of the church of the Lord Jesus Christ. But this festival is not recognized in the book of Psalms. And the church that has this for her Psalmody, can never speak of this precious ordinance, in any of her songs of praise. They may preach, and pray, and converse, and

meditate about the Lord's supper; but in all their exercises, they can never sing about the Lord's supper. And when this is the case, there must surely be a deficiency in their Psalmody. It cannot be, what the church of Jesus Christ requires, when there is no place in it, for this delightful ordinance. The people of the Lord may sit around the table of solemn communion, and renew their covenant engagements with their God and Redeemer—their fellowship may be with the Father and with his Son Jesus Christ—they may be filled with rapturous joy in contemplating the riches of redeeming grace—and wonder at the unspeakable love and condescension of the Son of God, in assuming their nature, in bearing the curse for them, in falling under the stroke of divine wrath for their redemption, and in leaving them these tokens of his love—these emblems of his broken body and shed blood—and their souls may be filled with holy joy and gladness—their hearts may be overflowing with gratitude to Jesus for this sacred festival—they may thank him in their thoughts—they may thank him in their prayers—but the voice of praise must never be raised among the redeemed, to bless him for this joyous festival prepared for them by his dying love! Ye people of the Lord, can ye believe it? Can ye believe, that your Redeemer has forbidden you, on such an occasion, to unite your voices in a joyful song of praise? saying:—

“The Lord of life this table spread,
 With his own flesh and dying blood;
 We on the rich provisions feed,
 We taste the wine and bless our God.
 Jesus, thy feast we celebrate,
 We show thy death, we sing thy name
 Till thou return, and we shall eat
 The marriage supper of the Lamb.”

Truly, the Lord of life never ordained such an absurdity in his church as is implied in the doctrine, that his people must never use any songs of praise, having for their subject matter, the ordinance of the Lord's supper. Just think of it! That the church redeemed by the death of Christ, must never sing of the holy festival which he has left as the memorial of his dying love! Is it not marvellous that men having the Bible, should ever have invented such a fiction? And now they try to bolster it up with the unwarranted assumption, that the book of Psalms was given to constitute the Psalmody of the church: and with their endless cant, about inspired and uninspired composition. Just as though there was some divine appointment for the church defining the kind of composition she is to use. The whole concern—the system, and what is brought to support it, when viewed in the light of divine truth, is seen to be highly unscriptural, and absurd. And this want of adaptation in the Psalms to the wants of the Christian church, is sufficient proof, that they never were intended to constitute her Psalmody; and that it is her province and her duty, to prepare for herself, her own songs of praise.

Again: "Thou shalt call his name JESUS: for he shall save his people from their sins." But this sacred name of the Redeemer is not found once in the book of Psalms. And must the name of *Jesus*, be excluded from the Psalmody of his own church? How can the Christian church engage in the worship of God without using the name of *Jesus*? It is impossible: and why banish his name from one important part of that worship? Who could believe it; that the church is to have her sermons and her prayers filled up with "Jesus Christ, and him crucified," and that he must never be named in her songs of praise? Did the foolish mind of man ever invent a

greater absurdity?—that the church redeemed by the blood of Jesus, when she lifts up her voice to bless him for salvation, must not dare to name his name? That name so dear in heaven and upon earth: which the eternal Jehovah has proclaimed above every name—“therefore God also hath highly exalted him, and given him a name, which is above every name; That at the name of *Jesus* every knee should bow. And that every tongue should confess that Jesus Christ is Lord to the glory of God the Father.” But Psalmonistic Churches in their songs of praise can never make this confession. When they lift up their voices in a song of praise, they can never glorify God the Father by confessing that Jesus Christ is Lord of all. They need not point us to such psalms as the 2nd or 110th, for this exalted name, *Jesus*, is not in the whole book of Psalms. And they will teach us, that this name, which God has proclaimed from his throne, as the most exalted and glorious, at which the inhabitants of heaven, and of the earth, and of those under the earth, bow in submission, must never be once named in the church, in any of her songs of praise! A *name* which is the theme of constant adoration by the church in heaven, and the church on earth; but it must never be heard upon the voice of her songs! What kind of doctrine is it, that would exclude the name of *Jesus* from the praises of his own church? A name so dear to the hearts of the redeemed; and of such frequent occurrence in the language of the church. Take up the New Testament and see how much of it you can read without naming the name of *Jesus*. Ten times in one short chapter it falls from the lips of the apostle Paul—more than six hundred and fifty times it occurs in the New Testament—and the church may sing praises to the end of time, but must never use this name! This is Psalmonism.—When the

ransomed sinner feels, that he is pardoned—that God is reconciled to him through the blood of Jesus—when he feels that the load of guilt which lay upon his conscience, and crushed him down to the dust of wretchedness, is washed away in the blood of the Lamb—how can you prevent him from exclaiming, “glory be to Jesus,” “whose blood cleanseth from all sin.” And what is the difference whether he say it, or sing it? But you cannot prevent him from singing it: he will sing it in his heart: yes, and he will sing it with his voice too. If you do not let him sing it in the church, he will sing it on the high way and in the fields:—

Jesus! Glory be to Thee!
 Jesus! Thou hast set me free!
 Precious Jesus! Thou art mine!
 Jesus! I am ever Thine.

“How sweet the name of Jesus sounds
 In a believers ear!
 It soothes his sorrows, heals his wounds,
 And drives away his fear.

Dear Name! the rock on which I build,
 My shield and hiding place;
 My never failing treasury, filled
 With boundless stores of grace.

Jesus, my Shepherd, Husband, Friend,
 My Prophet, Priest, and King;
 My Lord, my Life, my Way, my End,
 Accept the praise I bring.”

Yes indeed, the man who feels, that he is redeemed by the precious blood of Jesus will praise his name in a song!

Suppose one were to come from a far distant country, where they had never heard of Christianity. And every sabbath would regularly attend Dr. Pressly's church—he finds that they worship *Jesus*—that Jesus is

their Saviour—that the name of Jesus is frequent in their sacred books—that he is the constant theme of all their sermons and all their prayers; and yet in all their songs of praise Jesus is never named! Would he not be astonished? He would ask the Doctor why they had *Jesus* in every thing, except in their songs of praise? And the Doctor would tell him, that Jesus had forbidden them, to use his name in singing; for he was their Lord and King, and he had given them a book of Psalms in which his name was not found—and it was the will of Jesus, “that this should be used to the exclusion of all others.” Would this remove his astonishment? Jesus their God and Saviour, had ordained, that his name should be used in every part of his worship; but had forbidden them to use it in singing his praise!—His amazement would only be increased.—Having returned to his own land he would tell them there, that he was among a people who worshipped one Jesus: and Jesus was their Saviour; and the name of Jesus was in their sacred books; and very frequent in their sermons and in their prayers: and yet they never once mentioned the name of Jesus in all their songs of praise. Would they believe the Traveller? Would they not say, that he wished to astonish them with a marvellous story? He would tell them further, that this Jesus whom the people worshipped as their Saviour, had ordained, that his name might be used in every part of his worship except in singing his praise. And their incredulity would only be increased. To remove it he might tell them, that this Jesus at an early period had given to the people a book of Psalms, and the name, *Jesus*, did not happen to be in it; and afterwards he appeared among them by this name, and told them to use it in every part of his worship; but as the Psalm-book happened to be given too soon, or by some

oversight did not correspond to the new circumstances, yet they must use it as it was; because he could not change his mind to have it altered now. This might remove their incredulity; but would it heighten their regard for this Jesus? They would be ready to say, that these must be strange people when they worship one who committed such a blunder in making the arrangements for his own worship. The account given by the Traveller would confound their sense of propriety; and the explanation would be derogatory to the name of Christianity. And this that he would learn here and carry home, would indeed be, a base slander upon Jesus, and the worship which he hath ordained. Does it not appear most unreasonable, that in all the church's songs of praise, the name of Jesus must never once be heard? The church is prasing him from her origin down to the end of time; and yet his name must never be heard with her, upon the voice of melody and song! How perfectly absurd is such a thought! And just think of it! When the joy and blessedness of millennial glory shall fill the whole earth; and the songs of thanksgiving and praise rise from every land—when the teeming millions of China, and of the hills and vales over all Asia, and Europe, and Africa, and America, shall send up one universal, and long hallelujah of praise from the joyful earth to the joyful heavens—then the name of Jesus must be left out!—What nonsense! Away with such foolery from the church of God! It is a disgrace to the Christian name, that it ever has been mentioned; and that it has found abettors among the followers of Jesus! But when the church shall be visited with the full blaze of that millennial light, and purity, and truth, such a doctrine will then be heard no more at all in her. There will be no hesitation

then to praise the name of *Jesus* in a song. All will then be willing to obey the appointment of God the Father, in every part of their worship:—

The honored name they'll all avow;
 At *Jesus*' name the knee they'll bow.
 The Father's name, to praise and bless,
 They'll *Jesus*' sovereignty confess!

Yes, then, and now, and till then, ever and always, will the Church of *Jesus Christ* raise the loud songs of glory, and gladness, and thanksgiving, to the exalted name of *Jesus*. “And I beheld, and heard the voice of many angels round about the throne, and the living creatures and the elders: and the number of them was ten thousand times ten thousand; and thousands of thousands saying with a loud voice, Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb, for ever and ever,”—Yes, *Jesus*, the Lamb that was slain will be praised in a song by his blood-bought people as long as they have breath and being. Dr. Pressly might as well think to stem the ocean's tide, or stay the rolling thunder in its pathway cross the heavens, as that he will prevent those redeemed by the blood of the Lamb from praising, in their songs, the precious name of *Jesus*, their gloriously exalted Saviour and King!

Again: the book of *Psalms* was not designed to be the Psalmody of the church; for if she is confined to their exclusive use she cannot do her whole duty to her Lord and Redeemer. It is the imperative duty of the church,

to confess, at all times, and in every part of her worship, that Jesus Christ is come in the flesh. Her own safety, and her obligations to Jesus her divine Lord and King demand this—"Ye are the light of the world"—"Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever will deny me before men, him will I also deny before my Father which is in heaven." No man, nor the church of God should ever refuse to confess Jesus Christ. But by reading or singing from the book of Psalms we can never confess, that Jesus is the Christ.—The Jews use these Psalms while they bitterly deny it: While in the regular use of these Psalms "they agreed, that if any man did confess that Jesus was the Christ he should be put out of the synagogue." There are many prophecies in the Psalms respecting the Messiah; but none of these prophecies confess that *Jesus* is that Messiah. The Old Testament Scriptures tell us every where and in various ways, that the Messiah shall come. But the New Testament Scriptures tell us, that he is come, and point us to him, saying, This man, Jesus of Nazareth, the son of Joseph and Mary, is he of whom Moses in the law, and the prophets did write. This the Jews denied, and agreed to put every man out of the synagogue who would confess that *this Jesus* was the Messiah. God the Father spoke in an audible voice from heaven to tell the people, that *this Jesus* was the promised Messiah. John says, "These things are written that ye might believe that Jesus is the Christ,—or Messiah—the Son of God." Peter says, "Therefore let all the house of Israel know assuredly, that God hath made *that same Jesus*, whom ye have crucified, both Lord and Christ." The grand object of all this testimony, which is so abundant in the New Testament, is to bring the people to

believe and confess, that Jesus of Nazareth, the son of Joseph and Mary, is the Messiah promised in the Old Testament Scriptures. And this is the imperative duty of the church, and in every part of her worship, to confess, that *Jesus* is the Messiah; and to praise *Jesus* as that Messiah—to praise Jesus as the Redeemer promised to the church in the book of Psalms. Dr. Pressly indeed views this matter in a very different light. And his representation, I consider a rare specimen of superlative nonsense, and very erroneous interpretation. For he represents the Old Testament church as praising God, not for a *promised* Redeemer; but for a Redeemer who had already come: and men as trusting in Jesus before they had ever heard of Jesus. P. 94. He says to Dr. Ralston, “But is it true, that the Psalms present the Saviour to the view of our faith, as one who was yet to come? Is it really so, my venerable Father, permit me respectfully to ask,—is it the truth, that in the Psalms given to the church under the Old Testament, she praised God for a promised Redeemer, who had not yet come?” Very soothingly he says, “my venerable Father;” but impliedly he says, My venerable Father, permit me respectfully to say, that you are a ———; for it is not the truth, that the church praised God for a Redeemer who had not yet come. Well my—not venerable—but, my dear Doctor! “it is really so.” It is the truth, that the church under the Old Testament praised God for a promised Redeemer who had not yet come. Doctor, had He come? “No.” Did the church praise God for him? “Yes.” Well then, she praised God for a Redeemer who had not yet come. Doctor, is it true. that their Psalms represented to them, that the Redeemer had come? “Yes.” Well then, their Psalms taught them a positive falsehood; for he had not come. Doc-

tor, do you not know, that prophetic language always speaks of something future, no matter what tense the verbs may be in, whether it speaks of something that has occurred, is occurring, or will occur? If it did not speak of something future, it would not be prophetic language; but historical. When the church under the Old Testament sung these words: "The assembly of the wicked have enclosed me; they pierced my hands and feet;" they never imagined that this had occurred to the Messiah. Applying it to the Redeemer, they knew it told them of something, that would take place at some future time. Doctor, did you think, that they thought it had taken place already? Do you not know that all such language awakened in the people an expectation of something to come; and led them to look forward to the fulfilment of the promise implied in the prophecy? Doctor, did you not know this? and you a Professor of Theology! and an expounder of the Bible! And if you did know it, why do you represent it otherwise? Why do you represent the Old Testament church as praising God, not for a promised Redeemer; but for a Redeemer who had already come? Doctor, does the cause you plead, need such arguments; or is it only your way of defending it? And then look at the bottom of p. 95, you say, "Ever since the first promise of a Savior was given to our lost world Jesus Christ has been the only hope of sinful man. By faith in him, as exhibited to them upon the infallible testimony of God, believers were saved under the Old Testament;"—Yes Doctor, but Jesus Christ was never exhibited until he was born at Bethlehem; and how could men have faith in him before they had heard of him? They had faith in a promised Messiah; but, before they could have faith in Jesus they must learn that Jesus is that Messiah; and this they could

never learn until Jesus came. And my dear Doctor! will you allow me respectfully to tell you, that no man ever believed in Jesus before he was born. And even then none believed in him until they had sufficient evidence, that he was the Messiah, the promised Saviour. The Shepherds believed it, because the angel told them it was so. The devout Simeon believed in Jesus; but not until it was revealed to him by the Holy Ghost, that the child Jesus was that promised Messiah in whom he had been trusting all his life. He had saving faith; and was justified on account of his faith in a promised Redeemer, long before he believed in Jesus as that Redeemer: for he never believed in Jesus, until Jesus came. And you see Doctor, it is not true, That ever since the first promise of a Saviour, Jesus Christ was the only hope of sinful man. Because he was not the hope of any man until he came into the world, and was made known to men as that Redeemer who was promised. And all that is written in the New Testament; and all the miracles wrought by the Saviour, and by his Apostles; and all the miraculous events connected with his birth, life, death, resurrection, and ascension, were designed to convince men, that this Jesus was the Redeemer; and to persuade them to put their trust in him. And if men always trusted in Jesus before he came, what was the use of all this, to lead them to do what they were doing already? Why my dear Doctor! your representation is most exquisite foolery; and if you were to try your skill again, I do not think you could beat this: Where you represent the Old Testament church as praising God, not for a promised Redeemer; but for a Redeemer already come!—and where you teach, that the Psalms do not speak of a promised Redeemer; but of a Redeemer already come!—and where you teach, that men trusted in

Jesus before he was manifested, and before they ever heard any thing about Jesus! It must be a poor cause, Doctor, that requires such reasoning.

We say then, if the church be confined to the book of Psalms, she can never in her songs of praise, confess, that Jesus Christ is come in the flesh. She may do it in the other parts of her worship; but she can never do it in her Psalmody. And they that deliberately adopt this Psalmody, are in this part of their worship refusing to discharge a duty which their divine Lord and Master has enjoined upon them. The Apostle John says, "Many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist." It is not merely those who deny that Jesus Christ is come in the flesh, that the Apostle reproves here; but those who do *not* confess this truth. Their sin, is a sin of omission. And Psalmonites are chargeable with this sin of omission, in one part of their worship; for in singing praise they always refuse to confess, that Jesus Christ is come in the flesh. And the Jews, who deny this truth can sing with them—can use the same language they use—and confess all that they confess, in any of their songs of praise. We do not say, that Psalmonites, in this part of their worship, deny, that Jesus Christ is come in the flesh: we only say they do not confess it: and it is their duty to confess it in this part of their worship as well as in any other. Neither do we say, that they are the deceivers mentioned by the Apostle; but only, that in this part of their worship, on this point, they act like these deceivers: they conform to them in refusing to make this confession, whatever their thoughts and feelings may be. And it is not enough, for Christians to feel and believe that Jesus Christ is come in the flesh;

they should be willing to confess it with their voice in every part of the worship of Jesus Christ. While they confess it in their sermons and their prayers; they ought to confess it in their praises too. But Psalmonites can never do it, for this truth is not contained in the book of Psalms. "Hereby know ye the Spirit of God. Every spirit that confesseth, that Jesus Christ is come in the flesh is of God: and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God; and this is that *spirit* of antichrist whereof ye have heard that it should come; and even now already is it in the world." We see, that the Apostle makes this confession a very solemn and important matter. It is the criterion by which to distinguish between the Spirit of God, and the spirit of antichrist. It is surely very important, then, to show in every part of our worship, that we are influenced by the Spirit of God, and not by the spirit of antichrist. But the Psalmonite cannot do it: for the Jew can sing with him, while he is influenced by the spirit of antichrist: and none could tell from their practice, whether they are not both influenced by the same spirit. If the Psalmonite shows, that he is not influenced by the spirit of antichrist, he must do it in some other way than by singing his Psalms. And when the Psalmonite is influenced by the Spirit of God, why does he not show it in his Psalmody, by confessing in his songs of praise, that Jesus Christ is come in the flesh? In his spirit he confesses it; but in his words he does not confess it: thus his language does not express the feelings of his heart. Now, his Redeemer never required him to have this discrepancy between his feelings and his language. Whatever truth he believes in his heart, he may confess with his voice, and in praising God as well as at any other time. Every truth proper to be be-

lieved, in praising God, is proper to be expressed in praising God. But Psalmonites, in praising God, refuse to express this very important truth; and never once acknowledge that Jesus Christ is come in the flesh. In their songs of praise they can never copy after the example of their blessed Redeemer, when brought before the judgment seat—"Again the high priest asked him, and said unto him, Art thou the Christ the son of the Blessed? And Jesus said, I am." In all their songs of praise, from Sabbath to Sabbath, and from year to year, they can never make this confession of their divine Master—that Jesus is the Christ, the son of the Blessed. And what kind of a system is it, which teaches them, that in one part of their worship, they must never make the same confession respecting Jesus which he made himself? And how can they believe, that such a system has its foundation in the word of God? And how can they believe, that Jesus Christ has appointed for them a Psalmody which prevents them, from ever using his own name, in any of their songs of praise?—and which prevents them from confessing in their songs, that Jesus Christ is come in the flesh—and which prevents them from following the example of their Redeemer in one part of their worship; so that they can never confess that Jesus is the Christ the son of the Blessed. It is manifest, they never learned to believe such things, from the teachings of the word of God. And how can they believe, that in singing the praise of God, their tongues should never confess that Jesus Christ is Lord to the glory of God the Father? And how can they believe, that they are in the discharge of their duty, when in one part of the worship of God, they refuse to do this? Do they think, when they get to heaven, they will refuse to acknowledge, in their songs of praise, that

Jesus Christ is Lord, to the glory of God the Father? And if they will acknowledge it in their songs in heaven, why may they not acknowledge it in their songs on earth? If it is sung with divine acceptance in heaven, it may be sung with divine acceptance upon earth. And the Bible says, that every tongue shall confess it, both in heaven and upon earth; and ought not the church of God to confess it in her songs of praise? And how can any hold themselves blameless, while they refuse to do this? The word of God commands us, to "Give unto the Lord the glory due unto his name;" and God has told us what will be for the glory of his name—He says, for every tongue to confess, that Jesus Christ is Lord, will be for the glory of God the Father. Now, if in our songs of praise, we refuse to make this confession, we refuse to give unto God the glory due unto his name; and we cannot be blameless. When God has made known to us the way in which we should glorify him, if we refuse to adopt that way we cannot be guiltless. It is setting at naught the authority of God; and assuming that our wisdom is superior to his; and that we know better how the Lord ought to be glorified than he does himself! And Psalmonites are by no means innocent in this matter, because they refuse to glorify God in the manner which he has prescribed. He tells them, that they are to glorify him, in their songs of praise, by confessing that Jesus Christ is Lord; but this they refuse to do. And hence they refuse the way appointed by infinite Wisdom; and regulate their conduct, in this matter, by their own notions, and prejudices, and groundless assumptions. But their notions, and assumptions do not render them innocent while they are refusing to obey the authority of Heaven. And there is positively nothing plainer, than that they cannot do their duty in this part

of the worship of God, while they use nothing but the book of Psalms. Their character, as christians, requires them to have in their Psalmody a great quantity of divine truth, which is not contained in the book of Psalms; and while they use nothing but this, they must be deficient in their duty. Many other considerations might be presented, all proving that the Church, in order to the discharge of her duty, must use other songs of praise, besides those contained in the book of Psalms: and that her divine Lord and King never made such arrangements for his own church, as would render it impossible for her, to do her duty towards himself. And as he has not given by inspiration those songs of praise, which he requires her to use, it follows, that he requires her to prepare them for herself: and hence they must be prepared by uninspired men. Unless the church uses songs of this kind she cannot do her duty. Her divine Redeemer enjoins it upon her to employ such songs of praise in his worship. And all the considerations presented, prove it to be the will of God, that his church should employ, in his worship, songs of praise composed by uninspired men.

CHAPTER VII.

SAME AUTHORITY FOR USING OUR OWN LANGUAGE IN PRAISE AS IN PRAYER—HISTORY OF PSALMODY.

IT is almost a universal sentiment, that when the heart is filled with reverence, love and gratitude to God, we may give expression to our feelings in such language as we may be able to command: that we may pour forth our adoration and thanksgiving to the Author of our mercies, in the use of our own words, without waiting to recite the words of Scripture. It is granted, that the people of God may use their own language in praying to Him; and that in their prayers they are to praise Him. And if it is proper for them to *say* his praises in their own language, why may they not also *sing* his praises in their own language? If a man may praise God in his own words without music, why may he not praise him in his own words with music? Do not both Scripture and reason teach us, that the language suitable for prayer, is also suitable for praise? and suitable to be used in singing praise? It is very difficult to show, that while we may use our own language in prayer, it is improper to use it in praise. Dr. Pressly has tried it; but it is an entire failure. Commencing on p. 119, he says, "This reasoning is plausible, and is well adapted to influence minds, whose views of propriety are regulated rather by considerations of human prudence, than by the authority of God. * * * But we have already had occasion to remind the reader, that in matters connected with the

worship of God, the decisions of human wisdom are often found to be at variance with the divine apointment.” True, but where is there any divine appointment authorizing us to use our own language in prayer, and forbidding us to use it in praise? Just nowhere. And the Doctor knows this; for if there had been any divine appointment to this effect he would have pointed us to it; but this he has not done. His language, indeed, shows, that he *assumes* there is such an appointment; but, then, his assumption is not worth a fig; for he *assumes* and *asserts* a great deal which still need to be proved. But though he cannot bring any divine appointment of this nature, yet he tries to manufacture one which he thinks will answer his purpose.—“However plausible this argument may appear at first view a little examination will satisfy the honest enquirer after truth, that it is entirely fallacious, the things which are compared are dissimilar, and consequently the reasoning is inconclusive * * * * let us notice a little more in detail some particulars in which they differ.”

“In prayer we come to God to ask for those things which we need; but in praise we ascribe to him the glory which is due unto his name.”—Here he teaches, that in prayer we are not to ascribe to God the glory which is due unto his name! And I would ask every candid christian if this is not contrary to the teachings of the whole word of God? In prayer we are not to give unto God the glory due unto his name! Is it possible, that a man with the Bible before him, sitting in a theological chair, can believe this doctrine? And this, he says, is one point wherein prayer and praise differ, that in praise we are to give unto God the glory due unto his name; but in prayer we are not! Yet every one knows, “that in our prayers we are to praise God;” and if we are not to

give unto him the glory due unto his name, what kind of glory are we to give? The theological Professor will surely be able to define it. And the next edition of his curious work that comes forth, I hope, will enlighten us on this subject. This is a part of his divine appointment, which forbids us to use our own language in praising God.—“As our situation and circumstances are ever varying, our wants are very different at one time from what they are at another. Our petitions must consequently be framed in accordance with our wants. But God is unchangeable and his praise is always the same. That glory which is proper to be ascribed to his name at one time, will always be proper.”—Here he flatly contradicts what he taught above. He taught there, that the glory given in praise, is not to be given in prayer; but now he says, the glory given at one time is always proper: hence it is proper in prayer as well as in praise. And he is right here though he does contradict himself: because the glory ascribed to God in praise, is suitable to be ascribed to him in prayer. And this shows, that there is not the difference between these two ordinances which the Doctor alleged; and that therefore if we may use our own language in the one, so may we in the other. The Doctor’s reasoning in this paragraph involves a principle, which is at war with the plainest teachings of the word of God, and at war with the grateful feelings of every believer. It is, that God is to be praised for what he is in himself; but not to be praised on account of what he does unto us. Were he to admit this, it would be admitting that our praises as well as our prayers, ought to be adapted, in some measure, to our circumstances. Hence he teaches, that in our praises we are to disregard the Lord’s dealings with ourselves, and with the church, and praise him only for what he is in himself. And there

is nothing in plainer contradiction to the word of God than this. No less than four times in a single psalm do we find the following: "Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men." And such is the language of every heart grateful for the Lord's mercies.—"What shall I render to the Lord, for all his kindness shown"—"Bless the Lord O my soul and forget not all his benefits"—"I will sing of mercy and judgment; unto thee O Lord will I sing." What a miserable system it must be, when for its support, the plain teachings of God's word must be gainsaid! And, indeed, I am satisfied, that taking the Doctor's whole work on Psalmody, there are principles involved in it, which would require the suppression of about one half of the system of revealed truth. Readers in general do not observe it, because they do not examine into the principles implied in his arguments. And his arguments too, have the semblance of truth, while error and sophistry, both lie under the deceitful covering. But if all augmentation of this description were taken out of his work, there would be but a very small portion remaining. And what would remain, would deceive nobody; but the Doctor's cause would then have a very slim support.

His 2nd and 3d positions to prove, that though we use our own language in prayer, yet we may not use it in praise is,—"That since in singing God's praise a written form is necessary, there is provided for the church, in the word of God a book of Psalms while there is no book of prayers. This is a fact which deserves special attention."—And it is a fact too, that God has provided for his church a book of Job, and a book of Proverbs, and a book of Isaiah; but do these facts prove, that any one of these books was given to the church to constitute

her Psalmody? Here again, the Doctor has to *assume* the very thing about which the controversy exists. He *assumes*, that God has provided for his church her system of psalmody, but has not provided her system of prayer; and thus proves, that He does not allow her to use her own language in praise though she may use it in prayer. This is his unwarranted *assumption* on which he has always to rest for support. And the very thing he ought to prove; because the very thing we pointedly deny. We know, that God has given to his church a book of Psalms; but we deny, that it was given for the purpose of constituting her Psalmody. And that it was not has been proved from the plain declarations of the word of God; and from the insufficiency of the Psalms to meet the wants of the Christian church, in her songs of praise. And we maintain, that there is no more provision made for the Psalmody of the church, than there is for the prayers of the church. Every one, at all familiar with the book of Psalms, knows, that it is emphatically a book of prayers. It is so much so, that if the Doctor's notion is correct which makes such a difference between praise and prayer, that the language suitable for the one is not suitable for the other, then, there would be a large portion of the book of Psalms altogether unsuitable for praise; because a large portion of it is the language of prayer. And it is entirely by the aid of this groundless assumption that the Doctor endeavors to ward off the force of the argument, which we draw from our practice in prayer. Hear him again:—"men may say, that as we may use our own language in prayer so may we in praise; but the fact that God has himself provided for us a book of Psalms, while he has given us no book of Prayers, rebukes the unwarranted assertion."—And often he repeats it, that God has given the book of Psalms to con-

stitute the Psalmody of the church, while he offers not a particle of proof. This unfounded figment, hatched in a Psalmonistic nest, is pushed forward on every occasion, to sanction his absurdities; and to set aside the teachings of both Scripture and reason. For both Scripture and reason teach, that it is the duty of the Christian church, to use songs of praise containing matter which is not found in the book of Psalms. Just as the prayers of the church ought to embody the peculiar revelations of the New Testament, and correspond to her character, so ought also her songs of praise. Her prayers and praises ought to harmonize; but if her praises are taken only from the book of Psalms this is impossible. But in order that it may be possible, God has made the same provision for his church in relation to both these ordinances. She has the book of Psalms to aid her in both. She has the whole word of God contained in the Scriptures of the Old and New Testament, to aid her in both. And nowhere is there any intimation, that provision has been made for the one, which has not been made for the other. The church might just as well be confined to the prayers of inspiration as the praises of inspiration. The prayers contained in the Bible would form a system of prayer as well adapted to the wants of the church, as the songs contained there, would be adapted to her wants, as a system of praise.

The Doctor's 4th position is based upon the same figment. He says, "And why, with reverence I would ask did not the great Prophet of the church furnish in the New Testament a book of sacred hymns, or direct some one of the Apostles to perform this service? The only rational answer, which can be given to this inquiry, is, that he did not consider it necessary. He had already raised up a sweet Psalmist of Israel, whom he had

qualified for the work, and by whom he had provided for his church, such a collection of psalms and hymns and songs, as to his infinite wisdom and goodness seemed proper.”—This is precisely the same tale over again, that the book of Psalms was given to be the Psalmody of the Christian Church; therefore, there is no book of Psalms in the New Testament. But is this notion either Scriptural or rational: That, hundreds of years before the existence of the Christian Church, a sweet Psalmist of Israel was raised up to prepare for her a system of Psalmody; and then at her organization Apostles and Evangelists had to be raised up to prepare for her every thing else essential to her existence and character? If the Psalmody of the Christian church was prepared under the Jewish dispensation, why might not every thing else appertaining to her have been prepared at the same time? It may be replied, that her existence and peculiar character depend upon the advent of the Messiah; so that nothing, which is peculiar to her as a Christian church, could be provided before the coming of Christ. Every thing that enters into the constitution of her character as a Christian church, is based upon the fact, that Christ has come. Therefore all that enters into the formation of her character, must be provided after the coming of Christ.

Well then, does the Psalmody of the Christian church constitute no part of her character? Most assuredly it does; and a very important part. And hence, her Psalmody being one part of her peculiar character, it was impossible for it to be provided before the coming of Christ; because all that enters into the formation of her character results from that event. “A sweet Psalmist of Israel,” then, could not prepare anything, which constitutes a part of the character of the Christian church; be-

cause every part of her character has its completion from the fact, that Christ has come. The entire character of the Christian church is founded in the New Testament Scriptures; and every part of her character has its foundation there: and her Psalmody, constituting a part of her character, must have its foundation there: and if not, then it forms no part of her character. But none would say this. Inasmuch, then, as this portion of her character has its foundation in the New Testament Scriptures, it could not be prepared before these were written: hence, it could not be prepared by a "sweet Psalmist of Israel." Indeed, the idea, that the Psalmody of the Christian church was finished by a "sweet Psalmist of Israel," while nothing else appertaining to her, was finished without the labors of Christ and his Apostles, is to say the least, entirely unreasonable: and it is unscriptural: and it is positively impossible; if her Psalmody is what it ought to be. Because it ought to embody the revelations of the New Testament Scriptures; else it is not adapted to the character of the New Testament church. But it was impossible for a "sweet Psalmist of Israel" to prepare a Psalmody of this kind. But why did "the great Prophet of the church" not think it necessary to furnish a book of Psalms in the New Testament? The rational and scriptural answer to this, is not, that he had furnished one already; but, that he qualifies his church with all needful gifts and graces, and by his word and providence furnishes her with all suitable matter for the performance of her own work, which is to prepare her own songs of praise. This is, and always has been, the province of the church; and the great Prophet of the church qualifies her for it; just as he qualifies her for the other various duties, which he has assigned to her. As it is her proper work to pre-

pare her own prayers, so it is her work to prepare her own songs of praise. The whole history, circumstances and character of the Christian church prove this to be the case. As there are not, in the word of God, all such prayers as her condition requires, so neither are there songs of praise. In respect to both, the same provision has been made by her divine Head; and the work of appropriate preparation devolves upon herself. Every consideration which proves it requisite for the church to prepare her own prayers, proves it also requisite for her to prepare her own songs of praise. It is true indeed some churches have attempted to confine themselves to the songs of Scripture; but they might just as well have confined themselves to the prayers of Scripture. The prayers of Scripture would suit the condition and character of the Christian church, just as well as the Scripture songs of praise.

His fifth position is founded upon the same unwarranted assumption combined with another view, which is entirely fallacious.—“That as provision has been made in the case of praise, which has not been made with regard to prayer, so there is a promise of divine help in the performance of the duty of prayer, which is not given in relation to praise. It is graciously promised by Him who is the hearer of prayer,—“I will pour upon the house of David, and upon the inhabitants of Jerusalem, the Spirit of grace and supplications.” * * * “But there is no promise in all the New Testament, of the aid of the Holy spirit as the spirit of Psalmody to aid us in preparing our songs of praise.”—Now this reasoning is very fallacious, and very unscriptural. Because, what he says has not been promised, has been promised in reality and in truth, though not in the same words which he uses. Every promise of grace throughout the Bible,

to aid the church in the performance of her duty, is to her a promise of help in preparing her songs of praise. And a promise of the spirit, as the Spirit of Psalmody, is entirely unnecessary; not because her Psalms were already prepared; but, because it is implied, in the promise of the Spirit, as the spirit of prayer. Every promise of assistance in prayer, is a promise of assistance in praise. And the God of infinite wisdom does not do what is uncalled for. When He gives a promise of assistance in *prayer*, that is enough; because it covers the whole ground of *praise*; and another promise in relation to praise would have been altogether useless. When a man is qualified by grace for the exercise of prayer, then he is qualified by grace for the exercise of praise. If by the aid of the Spirit he composes a prayer, then by that aid he has composed a song of praise: it may not be in verse; but the prayer has in it the true elements of praise. Every prayer, in all its parts, consists of praise to God: even the confession of sin, and pleading for pardon, is ascribing glory to God. And every prayer may be turned into a song of praise. The prayer that is appropriate in the public congregation, may be used as a song of praise in the public congregation; the prayer appropriate in the family, may be used as a song of praise in the family; and the prayer appropriate in the closet, may be used as a song of praise in the closet. The subject-matter of all prayers, is suitable for songs of praise. And every man having the slightest acquaintance with the Bible knows this: that what is suitable for prayer is also suitable for songs of praise. Why the greater part of all the songs of praise in the Bible consists of prayer. And a more fallacious and unscriptural notion could scarcely be invented than this—That there is a promise of aid in the exercise of prayer; but no promise of aid in preparing our songs

of praise; because all the promises relating to the one, are promises likewise relating to the other; inasmuch as every prayer is virtually a song of praise.

The sum and the substance of the Doctor's arguments on this point, are contained in these closing remarks:—"But still it remains true, that prayer and praise are not only two different ordinances, but that God regards them as different; and has made provision to aid us in the performance of the duty of praise, which he has not furnished for our assistance in prayer. And consequently, to say, that since it is proper in prayer to use our own language, therefore it is right to do the same in singing God's praise, is to reason after the manner of men, but not in accordance with the wisdom of God." We readily admit, that prayer and praise are different ordinances; and that God regards them as different; yet it does not follow, that the same language may not be employed in both. *Praying* is different from *singing*; but the prayer and the song of praise may be one and the same thing. The very same composition used in prayer may be used in singing; and hence, the very same language which is suitable for prayer, is also suitable for a song of praise. Take for example the 102nd Psalm; it is called "A Prayer of the Afflicted." And who would say that it is not suitable to be used in prayer? and who would say that it is not suitable to be used in singing praise? And thus we see clearly, that though prayer and praise are different ordinances, and though God regards them as different, yet the very same language is suitable for both; and hence, our own language being suitable for prayer, it is also suitable for praise. Why if the Doctor's position were correct, that the language of prayer is not suitable for praise, there would be but a small portion of the book of Psalms suitable

for the "specific end" for which he says it was given; because the book of Psalms is in a great measure a book of prayers. The first seventy-two are called prayers, in the 20th verse of the 72nd:—"The prayers of David, the son of Jesse, are ended." This text, of course, will have no authority with Dr. Pressly, for he says he sings the inspired Psalms, and this verse is not in his Psalms; then, according to his own principle, he cannot esteem it as any part of the word of God. But it will have authority with those who do not take this apocryphal book of the Psalmonites as their rule of faith. For though the text is no part of the inspired Psalms of the Psalmonites, yet it is a part of the inspired Psalms contained in the Bible. And it calls the previous part of the book of Psalms "*The Prayers of David.*" And the 92nd Psalm is called "A prayer of Moses, the man of God." Now, if the language of prayer is not suitable for praise, then the Doctor ought never to sing the 92nd Psalm, nor the 102nd, nor the 17th, etc. And we have upon record "A Prayer of Habakkuk the Prophet;" and, "To the chief singers on my stringed instruments," he gives it to be sung. And where in all the world did Dr. Pressly get his notion that the language of prayer is not suitable for a song of praise? Perhaps he got it in his Psalmonistic Apocrypha; but certain it is, he did not get it in the Bible. And then, too, if the same language was not suitable for prayer and praise, we could use the Lord's Prayer for neither, because it consists of both. And it being a model of prayer, it teaches us that all our prayers are to consist of both; proving to a demonstration that the same language is suitable for both. Perhaps the Doctor would allege that he never said the same language was not suitable for both. But if he has not said it his whole labor is to prove it. For

he labors to prove "that it is by no means a legitimate conclusion, that as we may use our language in prayer so may we in praise;" admitting that our own language is suitable for prayer, but maintaining that it is not suitable for praise. And then in five distinct positions he labors to prove that prayer and praise are so different in their nature, that the language suitable for the one is by no means suitable for the other. But we think enough has been said to show that his view is entirely indefensible; not only without support, but directly contrary to the plain instructions of the word of God. His oft repeated assertion "that God has made provision to aid us in the performance of the duty of praise, which he has not furnished for our assistance in prayer," even if it were true, would not prove that for which he designs it: because God may have made provision for praise which is not made for prayer, and yet it may be proper for us to use our own language in praise as well as in prayer. More provision being made for the one than for the other, proves just nothing as to what language is to be used in either. There may be in the Bible more of the language of praise than there is of prayer, while at the same time our own language is to be used alike in both. But it is exceedingly doubtful whether there is more of the language of praise than there is of prayer, in the word of God. And for myself I do not believe that there is. Prayer does not consist merely of confession and petition; but consists of every thing found in any song of praise. Look for example at the 90th Psalm; which is called "A Prayer," and the 17th Psalm, and the "Prayer of Habakkuk." We see in these what the Bible calls *prayer*; and we see that the whole book of Psalms is full of the very same kind of matter and language. So that we have an entire

book of Prayers contained in the word of God, just as well as an entire book of Psalms. And there is in reality no more provision made for us in the one case than there is in the other. Indeed, the prayers and the praises of the Church have always been considered as one and the same thing. In early times, when men began to call upon the name of the Lord, their prayers and their praises were the same. When they sung, it was merely chaunting their prayers. And when singing praise came to be a stated part of public worship, it was still the language of prayer accompanied with song and music of instruments. And so it was among the primitive Christians, their prayers and songs of praise were classed together as devotional compositions without any difference. This is stated distinctly by Coleman in his Ch. Ant. "It is worthy of remark, that the earliest christian fathers make no mention of Psalms and Hymns as a part of religious worship. These were classed with the *prayers and thanksgivings* of the Church. Origen is the first author who distinctly mentions them. 'We,' says he, 'sing Hymns to God, who is our all, and to his only begotten [Son] the word of God.' Eusebius also says 'that the Psalms and Hymns of the brethren, written at the beginning by the faithful, do set forth the praises of Christ, the word of God, and attribute divinity to him.' There is abundant evidence that they had Psalms and Hymns in the primitive Church, even from the beginning; and yet Origen, a writer of the third century, is the first who distinctly mentions them, because they were esteemed and spoken of by the early Christians as identical with their prayers and thanksgivings: all proving that prayer and praise are virtually the same; and that they have always been considered in the Church as being essentially of the same nature.—

And most obviously the Doctor's whole reasoning on this point, is founded in fallacy, and sustained by sophistry, and confirmed with views directly contrary to the word of God. The truth against which he was contending, is so perfectly manifest, that all this was necessary, in order to have the appearance of combatting it with success. It is so clearly taught in scripture, and so plain a dictate of reason, that we may use our own language in praise as well as in prayer, there must be recourse to all these sources of help in order to the obscuration of a truth so manifest. Just in proportion to the greater plainness of any truth, does it require the greater art, and sophistry, and management to dispose of it, and to neutralize its convincing power upon the mind. It is hoped, however, that what has been said will be sufficient, in a measure, to remove the sophistical covering, so that the honest inquirer after truth may be able again to see it, in its own native loveliness and worth.

The Doctor has a chapter devoted to the history of Psalmody. And viewing it in the light of history, it is truly a curiosity. He professes to give the history of Psalmody in the church down to the fifth century. But the fact of the matter is plainly this, that instead of history, it is only a misrepresentation of history. He attempts to make history say what it does not say; and not only, what it does not say; but the very opposite of what it does say. Because he endeavors to make the impression, that history affords no evidence of the church using any thing for songs of praise, but the book of Psalms. He culls out such portions of history as appear to speak favorably, or as he thinks he can make bend to his own purpose, and these he gives as the voice of history on this subject. But cautiously conceals all the portions of history that contradict his own views, or

which he apprehended could not be made to speak in his favor. We do not say that his items of history are incorrect; but these items he gives as the history of Psalmody, to the fifth century, while in reality they are not. His items may all be true; but these items do not give the voice of history on this subject. They are only a part of what history says, and to them must be added the other part before we can have *true* history in relation to this matter. But had he taken both parts, it would have defeated the end he had in view, in appealing to history; for it would have proved, that the church was never confined to the book of Psalms, in the worship of God, but used also the compositions of uninspired men. This however he did not want, and hence he is compelled to give some *items* of history as the voice of history on this subject. And when a man does this, can he be relied upon as a faithful historian? A historian professing to give a narrative of the battles of the revolutionary war, and culling out all those in which the British were successful, and leaving the others unnoticed, would most assuredly not be considered faithful. Were a farmer to bestow special cultivation on three acres of his farm, and these would yield sixty bushels of wheat to the acre, while the rest of the farm would yield only twenty, and then publish, that on his farm, he has sixty bushels to the acre, would it be the truth? It would be the truth respecting his three acres; but not the truth respecting his farm; and this retained as the history of his farm would be a falsehood. And what Dr. Pressly has done on the history of Psalmody, is precisely like this. He selects a few items of history which he thinks can be made to say that the book of Psalms was used in the worship of God, and gives these as the history of Psalmody; while he says not a word of the items of history which state

that the church used also the compositions of uninspired men. This will appear in the sequel.

It has been seen already how the Doctor endeavors to make the New Testament speak in his favor. And he has yet another passage, which he says proves that “our Lord and his Apostles on the occasion of the passover, and Paul and Silas in prison,” sung hymns from the book of Psalms. In the Doctor’s book there are many curiosities, but I apprehend this one transcends them all. The term “*hymned*” he says, is used in three different instances in the New Testament; and one of these is in Heb. 3: 12. “In the midst of the church I will *sing praise* unto thee.”—“In this latter instance,” he says, “we have a quotation from the 22nd Psalm; so that word here evidently does refer to one of the hymns contained in the book of Psalms; and that it does in the other instances referred to, there is no ground to doubt.” P. 157. Now of all the explanations of Scripture the world has lately seen, I venture to say, this is the most remarkable:—The words in the 22nd Psalm, “I will *sing praise* unto thee,” refers to the 22nd Psalm!—Just look at it! The words *sing praise*, refer to the other word, “*thee*;” hence, *thee*, must stand for the 22nd Psalm: and the meaning is, “In the midst of the church I will *sing praise* unto the 22nd Psalm!” This is fully equal to the way in which the Papists translate Heb. 11: 21. “By faith Jacob worshipped the top of his rod.” To *sing praise* to the 22nd Psalm is surely very like it. It is no wonder the people have such a high regard for the Psalms of David, when they are taught by their Doctor that to them they ought to *sing praise*! And if this is not the way in which “*sing praise*” refers to the 22nd Psalm, how is it? I positively do not see how else it can be. It cannot be because it is a quotation from that Psalm; for such

a notion would not be a whit less ridiculous: to say that a quotation must refer to, or speak of, that from which it is taken. Who would suppose that the quotation in the next verse, "I will put my trust in him," speaks of the 16th Psalm? or that he says he will put his trust in the 16th Psalm? Or that, "Behold I and the children which God hath given me," speaks of the 8th chapter of Isaiah? Or, "Thy throne, O God, is forever and ever," speaks of the 45th Psalm? And who would suppose that, "In the midst of the church I will *sing praise* unto Thee," refers to speaks of the 22nd Psalm? I might venture to say, that among all the news-boys about Pittsburgh, none could be found so senseless as to believe it. And does Dr. Pressly believe it? He says it; but does he believe it? It would, indeed, require a wide stretch of charity to suppose it resulting from such a deficiency of common sense as this would imply. And what kind of beings must he think he is writing for, when he can assume that such inventions will pass with them for arguments? This is another sample of the manner in which the Professor explains the word of God. And it is a part of his historical testimony showing that the early christians used nothing but the book of Psalms. He never once refers, however, to the fact, that the Christians at Corinth had Psalms of their own composition, when they came together for the purpose of worshipping God. Facts of this kind do not constitute any part of his history of Psalmody.

He then passes on from the testimony of scripture and says, "Let us inquire in so far as we have the light of history for our guide, what was the practice of the church in the age immediately succeeding the time of the Apostles." Here we see he professes to set forth whatever the light of history reveals upon this subject;

and thus deceives his readers. For by the light of history he guides them only to such facts as may lead them to believe, that nothing but the Psalms of David were used in the Church; and forbears to lead them by that same light to such facts as teach, that other songs of praise were also used. His first testimony is the letter of Pliny, Governor of Bithylia and Pontus in Asia minor, to the Emperor Trojan, written about A. D. 111. Pliny states in this letter, that the Christians of Bithynia "were wont to meet together on a stated day before it was light, and sing alternately a hymn to Christ as a God." The Doctor will have it, that this piece of history speaks in his favor. He says, "It will not be denied by any who are acquainted with the book of Psalms, that these sacred hymns speak of Christ * * * Christ the Lord of glory is the great subject of this book. Then with the strictest propriety it might be said, that in singing these Psalms, the primitive christians celebrated the glory of the Lord Jesus Christ as a divine person. * * * * The conclusion, then, to which we are conducted, is, that there is nothing in this account of the worship of the primitive christians, which in any degree militates against the opinion that they employed in the worship of God the songs of inspiration; much less is there any thing to prove that they were accustomed to employ Hymns composed by uninspired men." Thus the Doctor makes appear that the primitive christians used the book of Psalms to the exclusion of all other compositions. But let us compare with this what the celebrated historian Neander says on this subject, p. 192: "*Singing* also passed from the Jewish service into that of the Christian Church. St. Paul exhorts the early christians to sing spiritual songs. What was used for this purpose were partly the Psalms of the Old Testa-

ment, and partly *songs composed with this very, object: especially songs of praise and thanks to God and Christ, and these we know Pliny found to be customary among the Christians.* In the controversies with the Unitarians, about the end of the second century, and the beginning of the third, the hymns in which, from early times, Christ had been honored as a God, were appealed to.”—Now this history is very different from that of Dr. Pressly. And if the Doctor is right why did he not state that “Neander’s History” falsifies on this subject? It says, the Psalmody of the primitive Church consisted partly of the Old Testament Psalms; and partly of songs composed for the special object of giving praise and thanks *to God and Christ.* It says also, that songs of this kind, “Pliny found to be customary among the Christians,” in the beginning of the second century. It says, also, “In the controversies with Unitarians, the hymns in which from early times Christ had been honored as a God were appealed to.” Now why did not Dr. Pressly bring forward this piece of history which so flatly contradicts himself, and show, that it is incorrect? Ah! no; he knew it was correct, and therefore leaves it in oblivion; when he tells his readers, that he is guiding them “by the light of history!”

Another authority brought forward, is that of Clement of Alexandria, a writer of the second century. He takes extracts from Clement’s writings, with which we need not burden our pages; and on them makes these remarks: “1. This Christian Father seems to have regarded the Psalms of David, as well adapted to the expression of that praise, which the Christian should ascribe to God; and he does not seem to have felt the necessity for any others more suitable for that purpose. 2. He considered, that in singing these psalms, the christian complies

with the apostolic directions in Col. 3: 16, 17."—Now if Clement's views harmonize so precisely with those of Dr. Pressley, how is it, that he was guilty of composing hymns; and of what Dr. Pressly calls "offering strange fire before the Lord." Coleman, in his "Christian Antiquities," says, "The most ancient hymn of the primitive Church extant, is that of Clement of Alexandria which is given below." It is in the Greek Language; and in a literal translation commences thus:—

Bridle of unskillful youth,
Wing of fowls that wander not,
Helm sure of infancy,
Shepherd of the royal lambs,
Thy guileless children congregate;
All piously to sing;
With mouths from evil free,
Sincerely for to celebrate
The children's leader, Christ.

And ends thus:—

Let us all together sing—
Sincerely let us sing the Mighty Child!
Peaceful chorus—
Begotton of Christ—
People of prudence,

Let us simultaneously sing the God of peace.

We see then, from Clement's own practice, that the Doctor makes him hold views, which he never held; and say what he never said. But this is the Doctor's way when his authorities do not teach precisely what he wants, he will make them teach it.

Tertullian, another writer of the second century, is his next authority. This author, in speaking of the manner in which public worship was conducted, says, "The Scriptures are read, Psalms are sung, and then sermons are pronounced." On this the Doctor has the following

' Though there is no epithet here applied to the term Psalms which would enable us to determine with absolute certainty what sacred songs are meant; yet as the word is used without any qualification, and in connection with the Scriptures, there seems to be no room to doubt that it is employed in the usual acceptation, as referring to the songs of inspiration." Here too, he has Tertullian saying just what he wants. But how? Because Tertullian says, "The Scriptures are read, and Psalms are sung, and sermons are pronounced," and *Psalms* being mentioned in connection with the Scriptures, the Psalms of David must be meant! And according to the Doctor's logic, inasmuch as the sermons were human composition, and the Scriptures mentioned in connection with them, these Scriptures must have been human composition! Is not the Doctor a very profound logician? And the Doctor's logic too, makes Tertullian say what he never designed to say; because it makes him say that the christians used nothing in their worship but the Psalms of David; but this is directly contrary to Tertullian's own statement. Col. Ch. Ant. p. 327, "The following description of christian intercourse is also from Tertullian, Apol. 39: They sit not down at table till prayers have been offered to God." * * * * "After their hands are washed and lights are brought in, each one is invited to sing something before the company to the praise of God, whether it be borrowed from the Holy Scripture, or as his own heart may dictate to him." How very unmanageable Tertullian is, when he will just say the contrary of what the Doctor wants him! And when he has the assurance to say that the Doctor is endeavoring to make him give a false representation of what was the practice in the Primitive Church.

A. D. 365, a Council was held at Antioch in which

Paul of Samosata, Bishop of Antioch, was deposed for denying the divinity of our Lord Jesus Christ. That part of the charges brought against him, which has a bearing upon the subject of Psalmody is given in the following translation of Doctor Pressly :—“ Paul put a stop to the Psalms in honor of our Lord Jesus Christ, as though (they had been) modern, and the compositions of modern men, and prepared women on the great day of Easter, in the midst of the Church, to sing praises in honor of himself.” Now, from this piece of history it is perfectly manifest that the church had been in the practice of using Psalms different from any found in the Psalms of David. Paul put a stop to the Psalms that were in use, because they spoke of Jesus Christ as a divine person. But it is well known that Arians and Socinians, indeed, all Unitarians, can cheerfully read and sing the Psalms of David, and still deny the divinity of Christ; because they maintain that this doctrine is not taught in the Psalms; just as they maintain that it is not taught any where in the word of God. It could not be the Psalms of David, then, which Paul put a stop to, on account of their being in honor of Jesus Christ. For Paul, like other Unitarians, denied that these Psalms gave any honor to Christ as a divine person; and hence, he could have no objection to their use on this account. But he stopped the use of the Psalms because they were in honor of the Lord Jesus Christ; hence they must have had language something like this :

“Ye saints proclaim abroad
 The honours of your King;
 To Jesus your incarnate God,
 Your songs of praises sing.”

And history informs us, that this kind of songs and psalms were composed by christians in honor of Jesus

Christ, even from the beginning. The language in Eusebius the celebrated historian of the fourth century, is;—“To be short, how many psalms, and hymns and canticles, were written from the beginning by the faithful; which do celebrate and praise Christ the word of God, for no other than God indeed.”—Now this explains to us very clearly what psalms they were, which Paul put a stop to—psalms composed by faithful christians from the beginning, in honor of Jesus Christ, speaking of him as no other than God indeed. And Eusebius gives this as the language of a writer in the second century, “That from the beginning, psalms and hymns and canticles, were composed by the faithful Christians, in honor of Jesus Christ.” And though these psalms had been common in the church for the greater part of three hundred years, yet Paul took as much liberty with them as though they had been mere novelties—as though they had been modern and the compositions of modern men. “And the implied idea is, that the psalms which had been sung in that church, were not modern, nor the compositions of modern men; but were the songs,” which had been used in the church for centuries—which had been composed by faithful christians from the beginning; and the use of which had long been established by the universal practice of the church of Jesus Christ. “And the daring impiety of Paul appeared in this, that he treated the divine songs, which celebrate the praises of the Lord Jesus, as though they had been the compositions of” men of his own times—recent productions; just as though their use had not been fully established by the universal suffrage of the church for ages. The whole weight of the church’s authority for many generations had sanctioned the use of these Psalms, composed in honor of our Lord Jesus Christ, and now Paul con-

temptously tramples upon the authority of the church in casting out the Psalms which she had established; and in treating them as though they had no authority—just as though they were modern—mere novelties—and the compositions of modern men—men who had no established reputation in the Church of God. If a Presbyterian minister should be settled in a congregation where the Psalms and Hymns of the Presbyterian church had been used for ages, and would put a stop to these, because they were in honor of our Lord Jesus Christ, the charges brought against him might be in the same words as those brought against Paul; “That he had put a stop to the Psalms in honor of our Lord Jesus Christ, as though they had been modern, and the compositions of modern men.” He might be charged not only with putting a stop to these Psalms, but also with the daring impiety of treating these “divine songs, which celebrate the praises of the Lord Jesus, as though they had been” mere novelties, of a modern description; and the compositions of modern men. Whereas the psalms and hymns had not been new things in the church; but had been established in the church for many generations. It is perfectly plain, that this portion of history, even when Dr. Pressly has manufactured a translation to suit himself, still concurs with other passages, which teach that the primitive church used the compositions of uninspired men.

But it may well be questioned, whether Dr. Pressly’s translation is correct; because many historians agree in translating the passage differently. And the object they had in view, was to give the meaning of the original; but the Doctor’s object was to have a translation to suit his own purpose. I may mention at least four who all have the same translation; and all different from Dr. Pressly:

Hanmer, Milnor, Cruse and Neander. These historians consider Paul as calling the church psalms, then in use modern compositions, when compared with the Psalms of David. For though these psalms, composed by Christians from the beginning, had long been in use in the church, and were no novelties, yet, compared with David's Psalms, they were quite modern. And because they had not the antiquity of David's Psalms, Paul made this the pretended ground of having them banished from the church, while the true cause was, that they taught the divinity of our Lord Jesus Christ. The following extract from Neander's History explains a great deal connected with Paul's conduct in this affair.

“At Antioch it seems the profane custom of testifying approbation to preachers, by waving of handkerchiefs, exclamations, and clapping of the hands, which sets preachers in the same class with actors and declaimers for effect, had already passed into the church from the theatre, and from the exhibition schools of the rhetoricians. The vain Paul saw this with pleasure; but the bishops who were his accusers, were well aware that this custom was contrary to the dignity and order which ought to prevail in the house of God. The church hymns which had been in use since the second century, he banished as an innovation apparently proceeding on the principle, which has been set up by others in later times, that only passages out of the Holy Scripture ought to be sung in the church; and thus he probably suffered nothing but Psalms to be used. There is no sufficient ground for the suspicion, that Paul did this in order to pay court to his patroness Zenobia, as being a Jewess. It is more probable that Paul, who might be well aware how deeply the import of church hymns impress itself upon the heart, when he banished those old hymns, (which spoke of

Christ as the incarnate Logos,) might hope also to banish the doctrines they contained from the hearts of men. When we find it stated, that the man who thus carefully removed the expressions used to designate Christ, was delighted to receive the incense of exaggerated expressions about himself, in poems and declamations in holy places, and to be called in bombastic rhetorical phrases an angel sent down from heaven, we cannot consent to receive such an accusation from the mouth of violent enemies, as one on which we can entirely depend; but we have no reason whatever, for declaring it to be false."

It is seen here that Neander's opinion is, that Paul called these Psalms modern, compared with the Psalms of David, and under this pretext had them banished from the church; and this has been the current opinion of historians down to the time of Dr. Pressly, who will have it, that Paul banished the Psalms of David, as though they had been modern; that is, he paid no more respect to the Psalms of inspiration, than is due to the modern compositions of uninspired men. He says, "In support of this interpretation of the Epistle of the Council, which condemned the heresy of Paul, the following considerations are submitted to the judgment of the unprejudiced reader." The Doctor often appeals to the *unprejudiced*; these of course are Psalmonites, for all others he believes are prejudiced against his views. But the Doctor is free from all prejudice; and all Psalmonites are just like him: they are all so perfectly free from prejudice in this matter, that it is remarkable! If others were as free from prejudice as they are, how clearly they could see the force of the Doctor's argument; and here it is:—"The sacred songs which the church in Antioch had been accustomed to sing, and the use of which

Paul of Samosata is said to have abolished are termed *Psalms* * * * Now while I freely admit, that this term does not conclusively establish the fact, that these sacred songs were the Psalms of David, yet it furnishes a strong presumptive argument in favor of this supposition. It will, I suppose, be admitted by all who are concerned in this controversy that this term is more commonly used to designate the Psalms of inspiration, and that it is not the term usually employed in reference to the compositions of uninspired men."—He takes it for granted; that what is now customary in Allegheny, in his congregation, was just what was customary in Antioch in the third century! What an effulgence of both wisdom and knowledge, beams forth through all his reasoning! And then look!—He proves it was the Psalms of David which Paul banished from the church, just because they are called *psalms*! And thus too, the Doctor proves, that the psalms sung by the women in honor of Paul himself were the psalms of David; for they also are called *psalms*. And thus according to the Doctor's logic, Paul put a stop to the Psalms of David, and prepared women in the midst of the church, to sing the psalms of David in honor of himself! Would it not be well for the Doctor to open a school for the specific end of teaching logic? It would surely attain to great celebrity! But then, of course, not being among the unprejudiced I am unable to see the force of his logic. It is the unprejudiced few who can see it in all its beauty! It is worthy of remark here, that in the account of the occurrence at Antioch, there is the same evidence, that the women sung the Psalms of David in praise of Paul; as there is, that the apostle James meant the Psalms of David, when he said, "Is any merry? Let him sing psalms." Because the verbs *psalmodein* and *psalleto* are from the same root in

Greek, and have the same signification. But the Doctor will have it, that wherever the term *psalms* is found it must mean the Psalms of David; and he appeals to all if this is not the common acceptation of the term; that it designates the Psalms of inspiration. But this argument he knows will have weight with the unprejudiced; because by *psalms* they always mean the Psalms of David. And hence they think it must have, and always had, no other meaning. And according to their views Presbyterians sing the Psalms of inspiration: and the women of Antioch, praising Paul, sung the Psalms of inspiration: and the Pagan Greeks sung the psalms of inspiration, hundreds of years before they knew there were any such Psalms! But it is only the unprejudiced who make these discoveries. And the Doctor has recourse to this argument frequently, though it may not be expressed just as it is here. Whenever the term *psalms* is found it must designate the Psalms of David, for that is the usual signification of the term now, at least among the Psalmonites. And in this country, the term *corn*, is commonly used to designate Indian corn. So then by the Doctor's reasoning wherever the term *corn* occurs in the Bible it must always mean Indian corn: and in the writings of Europeans it must mean Indian corn: and the corn-laws of England must mean laws respecting Indian corn! This oft repeated argument, is manifestly intended for the unprejudiced few, because it is only a class of people possessing a certain amount of information, who would at all be capable of feeling the force of it. But what else can we esteem it, than most consummate trifling, when we see a man attempting to build arguments upon the meaning of a term, which has always been used to designate such a variety of composition?

But he has another argument to prove that it was the Psalms of David which Paul banished—"But that the psalms; the use of which Paul abolished, were not the compositions of modern men, and could not be set aside by him under the pretext that they were modern, will appear from this consideration: That which he is said to have introduced would be equally, if not in a greater degree, obnoxious to the same objection. The psalms which he removed were such as were in honor of the Lord Jesus Christ; those which he appointed to be sung in their stead were in honor of himself. Now it is certain that none of the Psalms of David would be adapted to the purpose of celebrating the praises of Paul of Samosata." The psalms sung in honor of Paul, he says, could not be the Psalms of David; and yet they are called *Psalms*! Thus at once he refutes his own argument, which he had confidently built upon the meaning of the word *psalm*. The word *psalm* proved every thing with him before; but now it proves nothing! Who could help laughing? He shows, indeed, how perfectly ridiculous it is for him to be founding arguments upon the word *psalm*. But he says "Paul could not have banished the psalms under the pretext that they were *modern*; for those which he appointed to be sung in their stead were obnoxious to the same objection; they must be even more *modern*. But here the Doctor entirely misrepresents the matter; because it is not said that Paul introduced any psalms *in the stead* of those he banished. It is said that on one occasion, "the great day of Easter," he had women prepared to sing psalms in honor of himself; but this singing was not *in the stead* of that which he abolished; it was a different thing from the singing at the time of public worship in the church. Can the Doctor really believe that after the psalms were

banished there was then no singing in the church, but that of the women praising Paul? Who but himself could have ever thought of such an absurdity? And this is what he wants his unprejudiced readers to believe, that when Paul banished the psalms he allowed nothing to be sung then in public worship, but his own praises! The Doctor must think that his readers are not only unprejudiced; but that they have a ready disposition for the reception of the marvellous. And yet his principal argument is founded upon this misrepresentation. But it is no part of the charges against Paul, that he had introduced any thing *in the place* of the psalms he suppressed. The two charges specified are—his misconduct in suppressing the psalms—and his misconduct on the great day of Easter. The Council did not blame Paul on account of the psalms he was still using in the worship of God; but on account of preparing women to praise himself at the Easter festival; and on account of banishing the psalms which were in honor of the Lord Jesus Christ. And it is probable that Paul introduced no psalms in place of those he banished; but confined the church to the use of only a part of what had hitherto constituted her Psalmody. The Psalmody of the church may have consisted of “the psalms and hymns and canticles writen from the beginning, by the christians in praise of Jesus Christ, and also of the Psalms of David; the former then Paul stopped, and allowed the continued use of David’s Psalms alone. And hence there is no charge against Paul for the psalms he still used in public worship; but only on account of what he had banished. The church has always allowed the use of David’s Psalms; but she does not allow the banishment of all others.

This piece of history in relation to Paul of Somosata,

is very conclusive in proof of the primitive church using the compositions of uninspired men. This is more obvious when the Greek is translated according as it has always been understood by distinguished scholars and historians; and the reading is this:—"The Psalms in honor of our Lord Jesus Christ he stopped, inasmuch as they were modern, and the compositions of modern men; and prepared women to sing Psalms in honor of himself, in the midst of the Church on the great day of Easter." He stopped the Psalms in honor of Christ, *in that* they were modern, or, *inasmuch as*, they were modern. And the meaning is, *because* they were modern. Every scholar knows that the proper translation of *os dee* is, *in that*, or *inasmuch as*, and that they assign the reason why something is done; and that these two Greek particles together, are never used to convey the idea of comparison or similitude. And hence they cannot properly be rendered "as though," which Dr. Pressly has invented to suit his purpose. It does really appear to me, that by a great show of learning he has attempted to practise deception upon his *unprejudiced* readers. Because he tries to make them believe that the Greek, in the Extract from Eusebius, is the same as the Greek to which he refers in the New Testament; but this is not the case. He brings several passages from the New Testament to show that his translation of the Extract is correct; but in not one of these passages is the Greek the same as it is in the Extract; hence these passages in the New Testament prove nothing as to how the Greek of the Extract ought to be translated. The Greek in "Acts 22; 30," is not the same as the Greek in the Extract; and the translation of the one proves nothing as to how the other may be translated. In Act. it is *os*, and properly translated "*as though*;" but in the Extract it is *os*

dee, and according to the best authorities cannot be translated "*as though*," but ought to be translated *in that*, or *inasmuch as*. The Doctor appeals to the authority of "the learned Valesius;" and says that he translates with "*quasi*," intimating that *quasi* has no other meaning than "*as though*," or *as if*. But every scholar knows that this word often means *as*, *just as*, or *inasmuch as*. And it seems to me that it is hardly fair treatment for his unprejudiced readers to make any kind of attempt to mislead them, where they are incapable of examining for themselves. But perhaps the unprejudiced will take it for granted that it is all correct. And no doubt some will maintain that it must be so, just because the Doctor says it; and then, that decides the matter. I think, however, it would have subserved his cause more if he had passed over this piece of history in silence, just as he has others which tell us the same truth; namely, that the primitive church used songs of praise composed by uninspired men. But the Doctor supposed he could make this passage speak in his favor, and hence he made the effort; but it has proved to be a most remarkable failure. And indeed, his whole labor on the history of Psalmody is nothing but a failure; for in all his authorities he cannot find a single intimation that the church, or people of God, were ever confined to the use of David's Psalms in their songs of praise. And we have seen, on the contrary, that the full and explicit testimony of history is, that the primitive church was in the regular practice of using psalms and hymns and canticles, or spiritual songs, composed by uninspired men. And Coleman in his "Christian Antiquities" has given us another of these hymns composed by Ambrose, Bishop of Milan, a writer of the fourth century. The following are some verses of this hymn, in Bishop Mant's version :

“Lord, who didst bless thy chosen band,
And forth commissioned send,
To spread thy name from land to land,
To Thee our hymns ascend.

In them the heavens exulting own
The Father's might revealed,
Thy triumph gained begotton Son,
Thy Spirit's influence sealed.

Then to thy Father, and to Thee,
And to thy Spirit blest,
All praise for these thy servants be
By all the church address.”

But, to facts and evidences of this kind Dr. Pressly never once refers, while he professes to give the history of Psalmody down to the fifth century. And in the history of Psalmody it is not necessary to follow him any further; for though he appeals to the early fathers, yet there is not one of them will say what he desires: not one of them will even intimate that the primitive church used the Psalms of David exclusively in the worship of God. By these authorities he can show that some of these psalms were used on some occasions; but who wishes to deny this? He can show too, that these early fathers understood the book of Psalms as speaking frequently of the Redeemer; and who wants to deny this respecting the book of Psalms? He can prove also, that the early fathers esteemed the book of Psalms as a very excellent portion of the word of God; and in his catalogue of authors he might have included Dr. Watts and Dr. Ralston; for all good men, in all ages, have esteemed the book of Psalms as a valuable and very precious portion of the word of God.

It is not the intention to dwell on the history of Psalmody. But were we to do so, it would fully appear that the Church of Christ has never used the Psalms of

David to the exclusion of all others; and that she has always held the principle and practised upon it, that it is proper to use in the worship of God songs of praise composed by uninspired men. "Milnor's Church History" affords much testimony to this effect. And many pages might be filled showing that the martyrs of Jesus, when brought to seal their testimony with their blood, even on the scaffold and at the stake, praised the Lord in songs composed by uninspired men. The Waldenses, who long and faithfully contended against the corruptions of Popery, used in the worship of God songs of praise of this description. John Huss and Jerome of Prague, who suffered martyrdom in the fifteenth century, did the same. In speaking of Jerome, the historian says:—"As he went to execution he sung the Apostles creed and the hymns of the church, with a loud voice and a cheerful countenance. He kneeled at the stake and prayed. Being then bound he raised his voice and sung a paschal hymn, then much in vogue in the church—

Hail! happy day and ever be adored,

When hell was conquered by great heaven's Lord."

And after the glorious Reformation burst upon a benighted world, the people of God practised in the same manner. Luther, who was raised up to be so eminently instrumental in shaking Babylon to her foundations, and in bringing out from her the Lord's own people, both composed and sung hymns of praise to God. The historian says, "A short time before Luther ventured to administer the Lord's Supper in the German language, he had the precaution to compose and print a very useful little book, containing thirty-eight German hymns, with their appropriate tunes, for the express purpose of conveying and fixing in the memories of the common people a deal of religious instruction in a very concise and

agreeable manner." And so has it been in relation to the venerable church of Scotland. She has never held the principle, that the book of Psalms, ought to be used in the worship of God to the exclusion of all others. The following extract is sufficient. "At the very same time that Rouse's version was preparing, for the use of the Scotch churches, Mr. Zachary Boyd's *Scripture Songs* engaged the attention of the Assembly. An act for the examination of them was passed by the General Assembly, in the year 1648, which was just the year before Rouse's version of the Psalms of David was prepared. In the year 1706, the Assembly recommended, that the Scripture songs by Mr. P. Sympson, minister of Renfrew, should be used in private families. The recommendation was repeated in 1707, and in 1708 the commission of the Assembly were instructed and appointed to consider the printed version of the *Scripture Songs*, with the remarks of Presbyteries thereupon; and after examination thereof, to conclude and emit the same; they were authorised for the use of the church." It is perfectly manifest, that the church of Scotland has never held the principle, that David's Psalms are to be used exclusively in the worship of God. The opinion, indeed, has no foundation, either in Scripture, in reason, or in the universal practice of the Christian Church.

CHAPTER VIII.

THE CAUSE—THE OCCASION—AND THE SUPPORT OF PSALMONISM.

THE principal arguments in support of Psalmonism have been briefly examined; and every candid and impartial reader will see, that they are utterly without foundation. The word of God affords to them no support whatever. And we have seen from the light of history, that the Church of God never held, or practised on such a principle. And the dictates of reason and common-sense accord precisely with the teachings of Scripture, and the practice of the Church in relation to this matter. Indeed there are but few notions entertained so entirely destitute of support. And hence it may be considered almost unaccountable, that men have entertained views so entirely indefensible except by sophistry and misrepresentation. But who does not know, that many wild and indefensible notions have been originated and set forth by the erring children of men? The cause, no doubt, is found in the deranged state of the human mind, resulting from sin's influence on the faculties of the soul. Under the deleterious influence of moral evil, man's mind is prone to wander and run into folly—its aberrations have been innumerable—its vagaries wild and extravagant. And even good men in this life, are not entirely free from this pernicious influence of sin—in their minds there is the same erratic tendency: the extravagance of which is prevented, only by the enlightening and sanctifying influence of divine grace.

And then, the disordered state of the human mind being the cause, it is not difficult to point out the occasion which led this erring mind to entertain Psalmonistic views. But when we inquire after the origin of Psalmonism, we must direct our attention to *practice* instead of to principle. Because the principles of Psalmonites have grown out of their practice, instead of their practice being founded in principle. Their exclusive use of what they call David's Psalms, has led them to believe, that nothing else should be used. And this is the process,—When Rouse's paraphrase came into general use in the churches, it was soon found that the people could not "sing with the spirit and with the understanding also" unless the Psalm was previously explained. Then from the practice of explaining the Psalm arose the opinion, that these Psalms were inspired; because it was understood, that no writings were to be expounded in public worship but the word of God. And the explanation itself had a tendency to make the impression, that Rouse's paraphrase was the Psalms of inspiration. And then, the people being long accustomed to sing what they understood to be the Psalms of inspiration, the impression gradually took possession of their minds, that these alone ought to be used. And thus, their practice imperceptibly leading them to entertain these views, they began to invent arguments, and to seek for principles whereby they might be sustained. And hence we see how it is, that the practice comes first and then the principles follow after. The principles have to be manufactured to suit the practice, and therefore they have no foundation in Scripture, nor reason, nor in the usage of the Church of God.

For Psalmonism then, there is no refuge, in the Bible—in history—utility; neither yet in reason, nor in com-

mon-sense. Like Noah's dove, because it is not in the ark of Scripture it finds no rest for the sole of its foot. To this, however, we must make an exception. For though it may be driven from a variety of resting places, it still has a covert to which it can retreat and rest in safety—a strong hold—

Intrenched in which defiance forth it flings,
And vaunts aloud, in face of every foe.
For who, by art or argument can move
The adamantine walls of *prejudice!*
Imbided in youth, and blended with the mind,
From infancy, by training's every stroke?

For this opinion, that Psalmonism is sustained chiefly by the prejudice of education, there are several reasons—we offer but a few.

The first is, that there are scarcely any who hold these views, except such as have been educated in them from their earliest infancy. And on the contrary, I suppose there could scarcely be a man found, who, being educated otherwise, has embraced Psalmonism, because convinced by investigation. It is admitted, that men perhaps may be found who have embraced Psalmonism, although otherwise educated. But their change of views has resulted, not from an investigation of this subject; but altogether from other circumstances, viz: because they have in some way become connected with, and been brought under the influence of Psalmonites. For instance, a man may unite with a Psalmonistic church, not because he thinks the book of Psalms alone should be used in praising God; but merely because he esteems that church as holding the truth on some other doctrine. And then by mingling with the people, and adopting their modes of worship, he gradually imbibes their views on the subject of Psalmody, and commences, of course, to offer the

usual arguments in their defence. And in this manner, men may become Psalmonites, who were otherwise educated. But as was said, I consider it almost impossible to find a man who has adopted these views merely by an investigation of the subject of Psalmody. Now, if among those who hold Psalmonistic views, none have ever embraced them because convinced of their truth by investigation, then obviously, these views are held by the mere force of educational prejudice. And moreover, that the system is sustained chiefly by the prejudice of education, is testified by the fact, that very many, and not a few of them distinguished for piety, talents, and literary attainments, who were educated in the Psalmonistic views, have abandoned these views; clearly proving that they held them for a time by the mere force of their early education, for after impartial investigation they renounced them, as being without support in the word of God.

But again: another consideration which corroborates the opinion that the system is sustained by the prejudice of education, is this, that the Psalmonites have held other peculiar views in relation to this part of religious worship, the greater part of which they have now relinquished, as having no foundation except in prejudice; others of these peculiarities some Psalmonistic churches still retain. Of these things I have a personal knowledge, because I was once a Psalmonite myself. I held the Psalmonistic views, however, not because I was convinced by investigation, but merely because my father held them before me. And in my native land this subject has never yet been fully investigated: during my time, indeed, it was scarcely ever mentioned. Well, then, to come right to the point, I recollect when we had no small commotion in our church about what tunes it was proper to sing. Our "singin' book" contained

twelve tunes, or rather, I should say, parts of twelve tunes—eleven common metre and one long. This book was the only one that had been used for generations; hence it had become truly consecrated; and then the settled opinion was, that to sing anything except one of these “old twelve tunes” was just the same as “offering strange fire before the Lord”—nothing less than “a human invention.” For there was a kind of indefinite notion that David had made these twelve tunes, as well as Rouse’s paraphrase of the Psalms. The opinion that David was the author of Rouse’s Psalms was quite prevalent. And the proof is positive from an adage which was in common use. When a person wished to compare one object with another he would say “it’s another of the same, like David and the Psalms;” clearly intimating that this phrase, “another of the same,” which is found in Rouse’s Psalms, was taken to be none other than the words of David. Thus these vague notions prevailed that David was the author of Rouse’s paraphrase and of the twelve old tunes; and hence the great zeal in contending for their use. On one occasion, the regular “Clerk” being absent from public worship, some upstart rose to lead the music, and to the horror and amazement of not a few he struck up a tune of “human composure,” not found in the divinely appointed old “singin’ book” at all! and of course it could not be inspired. But with the aid of some radical *new-lights* like himself, he succeeded in getting through with his “human invention.” And it was the means of opening the way for some improvement, inasmuch as no fire came forth to devour him, for doing what had “not the sanction of the divine appointment.” But what a commotion arose! In the opinion of some there were dismal times coming upon the church! Good old Mr. —

said that singing such tunes was as bad as blasphemy. And it was a subject of controversy for some considerable time, whether any other tunes might be sung besides the "old twelve." We could muster various arguments to prove that the *twelve* should be sung exclusively. For there were *twelve* tribes of Israel; and also *twelve* Apostles. And besides all that, the New Jerusalem, the city of God, had *twelve* gates, and at the gates *twelve* Angels; and it had also *twelve* foundations, garnished with *twelve* different kinds of precious stones. And hence every man who was not carried away with the devices of a "corrupt and carnal age" could easily see that we should sing nothing but the *twelve* old tunes! All these notions, however, about old tunes and new tunes, have now been abandoned by the Psalmonites. And they are ready to confess that they had their origin in *practice*; and were sustained only by the prejudice of education. And thus too, we can see the cause of the great zeal that is manifested in behalf of the old Psalms.

But again: another notion entertained by Psalmonites, and obviously sustained by the prejudice of education, was, that not more than one line of the psalm ought to be read out, for singing, at the same time. Those who have not seen this notion put into practice, may not understand what is meant; but we may explain. Take, for example, Rouse's 50th Psalm, "*another of the same,*" 3rd verse: the Clerk who leads the music in the public congregation, would read out—

"Our God shall come, and shall no more"

Then he must stop until they sing these words, which, taken by themselves intimate that God shall come once, and only once. When the congregation gets through with the singing of this, the Clerk reads out again—

"be silent but speak out:"

And there stops again, until they sing about being silent, while they are speaking out. Then he reads again:—

“Before him fire shall waste, great storms”

And stops till they sing about the fire wasting great storms; and then he reads out again:—

“shall compass him about.”—

Which has no meaning when taken by itself. But Psalmonites have been just as strenuous for this mode of murdering Rouse's bad poetry, as they are for the poetry itself. The reading of two lines at once was violently opposed, on the ground of its being an innovation, a pernicious human invention. For any one could see it was unscriptural; because the Bible says, “line upon line, line upon line;” and hence the reading of two lines is without “the sanction of the divine appointment.” And for years this controversy existed, about the propriety of reading one line, or two lines of the psalm in conducting the worship of God. But now, at least in this country, it is generally admitted by Psalmonites, that the one line theory has no foundation, except in custom and the prejudice of education.

Then again, when the New-Lights had finally prevailed, and the reading of two lines was generally admitted, there soon arose another controversy; some were for dispensing with the reading of lines altogether. But this was violently opposed as another innovation—another departure from the truth, “teaching for doctrines the commandments of men.” And when the Old-Lights could not quote any Scriptures very pertinent, they would bring forward the authority of the Westminster Assembly as recommending the parcelling out of the psalm before singing. Then, when the New-Lights would reply, that the circumstances had ceased, which called for that appointment; because the people could

now read and have books also; the others would reply, that we should not pretend to know more than the Westminster Assembly; that it was not good to make changes, for when we got into the downward road of innovation, it was hard to tell where we might stop; taking it for granted, that the improvement was the "downward road." This prejudice however, has yeilded considerably to the influence of intelligence and common-sense; and some Psalmonistic Churches now venture to sing without having the lines read out at all. But the practice was once contended for, with about as much zeal as is now manifested in behalf of Psalmonism itself.

But again: another developement of the prejudice of education is seen in the opinion entertained as to the kind of tunes which ought to be sung. They believe it is not right to sing any tune in which there is a repeat, or rather they believe it is not right to sing the repeat; the words or strain they will sing but once and omit the repeat altogether. This prejudice obviously had its origin in the use of the old Irish "Singin'-book," which contained the *twelve* tunes; for no one of these had a repeat; and having been used so long they became a venerated standard; so that if a repeat was to be sung in any tune it would be considered exactly like the "sin of Nadab and Abihu." And of those guilty it would be said, "In vain do they worship me teaching for doctrines the commandments of men," or; "who hath required this at your hands?" And indeed, I am not certain, that any of the Psalmonistic Churches have yet got over this prejudice, as I know that not long since it still exercised over them its entire influence. And they preferred to mangle the music rather than murder their prejudice. But what is it that has not to yeild to prejudice?

'Tis like the stubborn flinty rock, that fixed,
Divides the flood; and's only washed away,
By streams of ages in perpetual flow.

Another evidence of Psalmonism being upheld principally by prejudice appears from this, that Psalmonistic churches are composed chiefly of those who are called the Scotch-Irish population. In those countries, their prejudices grew out of the practice of using the "old psalms;" and when they come here they are still retained; and unimpaired, if possible, handed down from one generation to another. And it is to be lamented, that many of them manifest far more interest and zeal for these old notions, than they do in behalf of piety and temperance. But the fact, that Psalmonism is fostered only among them, amounts to positive proof, that its main support is derived from the prejudice of education.

Psalmonism then, being founded in prejudice, explains fully why it is, that arguments have no effect upon a genuine Psalmonite. Your reasoning may be as lucid as light—you may demonstrate to him, that his system has no foundation in truth; but he clings to it still; not because he *sees* it is right, but because he *feels* it is right. You may set aside his arguments, but you cannot set aside his prejudice. He is still "wiser in his own conceit, than seven men that can render a reason." He is still partial to his own way, though he cannot tell why—he has been accustomed to it—his feelings incline him to it—the truth, for truth's sake, is not what he wants—he wants what he *likes*—and you may as well throw your arguments to the winds; for on such a man they can have no power. Nor is it to be expected that men will readily change the opinions which they have long held; or hastily cease to use that, to the use of which they have long been accustomed. Because it is natural

to acquire a fondness for whatever we have been in the habit of using for any considerable time. We might even be convinced that a different article could be advantageously used, and yet be unwilling to exchange it for our own old one, with which we are familiar, and for which, by long continued use, there has grown up a very considerable attachment. We might find it hard to convince the old man of seventy that his crooked, rough-headed cane, which he has made his associate for half a century, ought to be exchanged for another—that his old companion ought to be thrown aside even for the sake of one both smooth and straight. And so, upon this principle we may easily account for the fondness with which people cling to the use of Rouse's Psalms. When they have been accustomed to the use of these psalms from childhood, through manhood, and down to old age, it would, indeed, be hard to convince them that any other system of Psalmody is to be preferred. And even when in judgment they are convinced as to the propriety of using a Gospel Psalmody in the worship of God, their own private practice often remains the same, in consequence of the fondness and familiarity existing between them and their old psalms, with which they are now so well acquainted by long-continued use.

And inasmuch as the prejudice by which Psalmonism is mainly supported, has been handed down from one generation to another, it requires the influence of various circumstances, to bear upon it for about the same number of generations, before it can be made to disappear. But if a man's prejudices be cherished, by pursuing a certain course in relation to certain subjects, instead of being destroyed they will cling with unabated vigor to him through life. And this is the very course pursued by many Psalmonites. They are so completely under

the influence of prejudice that they cannot be persuaded to examine any but the one side of the controversy. Indeed I have been astonished to find them pursuing a course in relation to this subject, which I had supposed none would pursue in matters of religion, except Roman Catholics. And how fondly will this prejudice be cherished when a man believes that in acting agreeably to it he is in the discharge of his duty; when he is taught that it is commendable in him to be unyielding, and tenaciously to hold his own opinions without inquiry, and notwithstanding light and proof may be offered even to demonstration. Dr. Pressly is aware of the influence of such convictions; and hence, he exhorts Psalmonites in the following language:—"In conclusion, let me say to all who love the truth as in Jesus, and particularly to those who love the songs of Zion above the songs of uninspired men, no matter what may be the piety of their authors, or the evangelical character of their sentiments,—'My beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord.'" This language, addressed to Psalmonites, is just exhorting them to be as dogged and unyielding as possible; to cling to their own notions, though again and again it may be shown that they are without any support in the word of God. Thus also the Priest exhorts his people to count their *beads*, and mutter over their *Ave-Marias*, because it is useful, and by no means shall their labor be in vain. And as the Doctor says that in contending for Psalmonism the labor of his beloved brethren is not in vain, may we not well ask him what they have accomplished or what they are accomplishing? Because he does not specify a single advantage which has resulted from their pertinacious steadfastness in

clinging to their peculiar notions. Indeed it is obvious that to show the advantages was not his intention; but he knew well that with many people such an exhortation would have much more weight than even to point out the advantages resulting from their conduct. Though he cannot show them that their labor is not in vain, yet he can tell them that it is not, and this he knows will fully answer his purpose.

The manner, indeed, in which this controversy is managed by their clergy, has a great influence in fostering the prejudices of the people. They endeavor to cherish the opinion among them that they are acting a very worthy part, in contending against the use of a Gospel Psalmody: that they thereby manifest especial friendship for God, and due regard for his authority: that they alone are keeping pure and entire the worship which He hath appointed in his word. And consequently, they must be the peculiar favorites of Heaven, since they show so much respect for the appointments of Heaven, and are so very conscientious in observing whatever that high Authority has ordained!—While at the same time they are utterly unable to show that Heaven has ordained this for which they contend. And then, too, the people are taught to believe that Rouse's Psalms are inspired, while those of Watts are uninspired—that the one is divine composition, while the other is human composition—that the use of one is commanded, while the use of the other is teaching for doctrines the commandments of men—that the use of the one is the observance of God's own ordinance, while the use of the other is offering strange fire before the Lord—that the one is orthodoxy, while the other is heresy, etc., etc. Such representations as these, and the very epithets employed, have a great influence on the minds of the

people. Dr. Pressly being aware of this, and fearing that the old epithets might lose their power, is ever careful to invent new ones. He has said, for instance, that he was contending for "God's Psalm Book." And then, could any man have the hardihood to contend against him? Who would dare to fight against the cause of God? But this has always been the policy of those conscious, that they are the guides of a people who are led by sound, not by sense. Thus the Popes of Rome, in all their usurpations, always cried out that they were contending for the cause of religion—for God's Church. And so Dr. Pressly cries out that he is contending for "God's Psalm Book," knowing that this will be far more persuasive with a certain class of people, than the most conclusive reasoning.

The Doctor, indeed, not only thus fosters this blind prejudice, but avowedly advocates it as something commendable. On p. 33, respecting Dr. Ralston, he says, "I am sorry to hear my venerable Father using language of this character. There is prevailing in this nineteenth century a disposition, at least, sufficiently strong to 'rise above the prejudice of education;' and I do not like to hear the wisdom and experience of hoary hairs employing language so soothing to this proud spirit." * * * "Have we not seen men who, being taught by their good mothers the wholesome doctrines of the Shorter Catechism, have, even before their beards were grown, conceived the idea of rising above 'the prejudice of education;' and in the indulgence of this spirit have rejected some of the great doctrines of Christianity as the relics of a barbarous age?" Now, does not the Doctor pay a fine compliment here to the intelligence of Christians? when he represents them as holding "the great doctrines of Christianity," not by an enlightened conviction of

their truth and excellence; but just by the prejudice of education? Young men, he says, before their beards are grown, rise above the prejudice of education, and therefore reject some of the great doctrines of Christianity; hence it is only those who do not thus rise, that retain those doctrines! Now I am certain that every intelligent Christian cannot but feel indignant at such a slander upon himself and his enlightening religion! And in order to foster prejudice, by giving an erroneous idea of what it is, see how the Doctor artfully confounds pious parental instruction with the prejudice of education. When men disregard the wholesome instruction of their good mothers, he represents them as only rising above the prejudice of education! And accordingly, when children are trained up "in the nurture and admonition of the Lord," they are only prejudiced in favor of religion! It would really seem that the Doctor can scarcely touch any thing connected with the subject of Psalmody, without perverting it into falsehood. Perhaps it may satisfy Psalmonites to have their children prejudiced in favor of their religion; but every well informed and intelligent Christian, will endeavor to have his children instructed in the knowledge of the truth, in order that they may be able, "to give a reason of the hope that is in them with meekness and fear." If the prejudice of education, is a good thing, in matters of religion, as the Doctor teaches, it must be a good thing among Pagans and Papists, as well as among Psalmonites. But this pleading for prejudice, on the part of the Doctor, evinces clearly, that he is conscious of it being the main support of his darling cause. For just let this sightless prejudice be once destroyed, and the cause of Psalmonism falls into hopeless ruin. And the Doctor knows this, hence he becomes the advocate of blind

prejudice, rather than suffer to fall, a cause, which he knows to be indefensible, on principles of righteousness and truth.

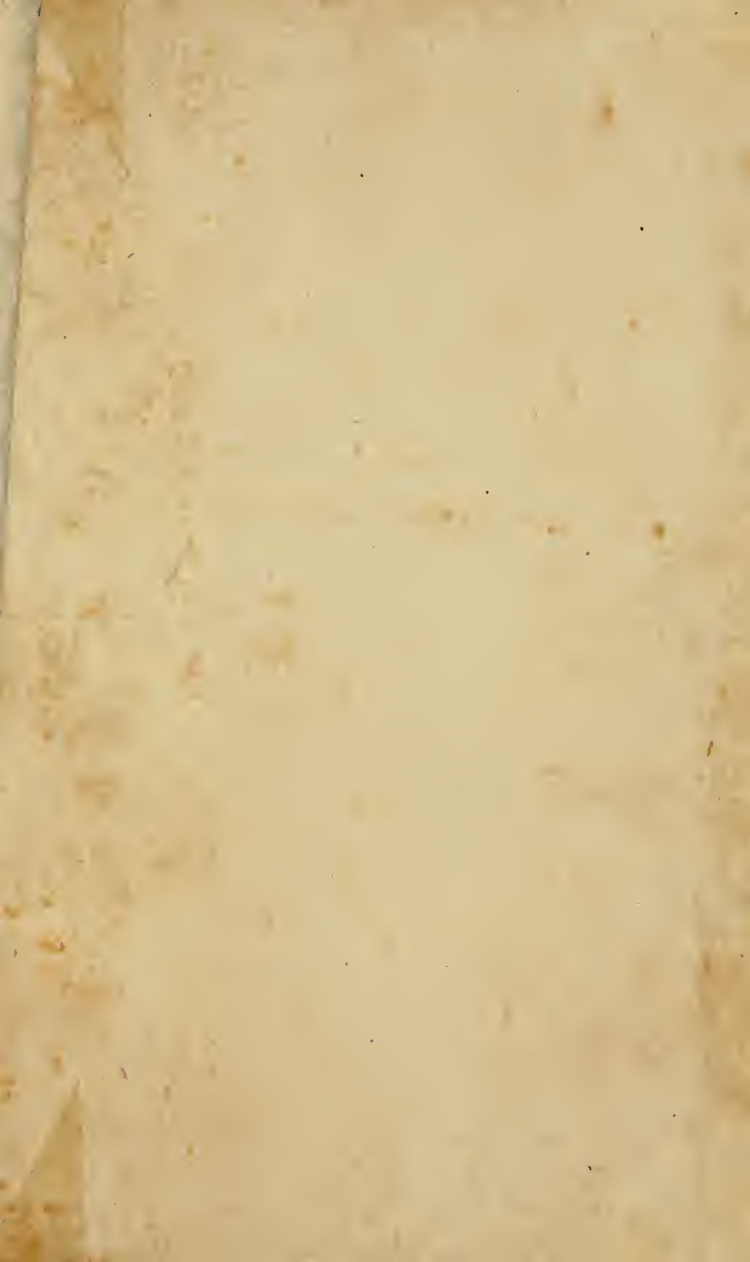
But the propriety of using a Gospel Psalmody in the worship of God will yet be admitted by all His people; because the truth must eventually prevail. For a time of joy and concord is promised to the children of God; when Zion's watchmen shall lift up the voice; with the voice together shall they sing; and psalms and hymns and spiritual songs make vocal all the congregations of the saints. In relation to this delightful part of divine worship there will then be no diversity of sentiment among the people of the Lord. And if there is division among them now, it is culpable; but "on those who forsake, and not on those who hold fast the law and the testimony, must the fault of division lie." Yet all who love Zion and her sacred songs, are unanimous in offering their supplications, that these divisions may speedily be healed; and the joyful day arrive to bless the Church, when her watchmen, and all her children, can together lift up the voice and sing:—

“Glory be to God the Father,
 Glory to the eternal Son;
 Sound aloud the Spirit's praises;
 Join the elders round the throne;
 Hallelujah,
Hail the glorious Three in One!”

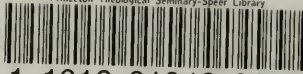








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